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ON RECEIVING A GIFT OF FLOW-

ERS.

BY MARY LOWE.

How shall I mould the blossoms of my

speech

To form as fair as those to-night you bring?

How grasp the garland just beyond my

reach,

Who always stammer when I need to

sing?

If I had thoughts as bright as flowers are,

And words that made them gleam like

drops of dew,

Words that had fragrance, life, and beauty

rare,

Then I would make a wreath of them for

you.

But while outside the fields are fair enough,

And with your gift my room is all aglow,

In mine own garden, rocky-soiled and rough,

Things worthy of your taking will not

grow.

The fairest buds with which it once was

filled,

Clouds frowned upon oftener than sun-

shine smiled;

Some drooped in Spring, and some were

Winter killed,

And some grew old while I was but a

child.

Here is one little sprig of mignonette;

It grew close 'neath the shelter of the

wall;

One purple pansy, by the night-dews wet,

Too hardy to die early — these are all.

But, cheered and rested by your kindly

thought,

I throw my gardens open to the sun,

And still, in the earlier centuries one

ought hardly to identify the Episcopacy

with the Papacy, for they were widely

different. The two brothers grew, in

fact, side by side; the Emperor de-

creased while the Pope increased, until,

in the vicissitudes of nations, the latter

alone remained master of the field. From

this point the clerical and the secular

became commingled, and at

times confused, in the Pope, who re-

stored the Roman Empire in the West

by proclaiming his own favorites as Em-

perors; but from this time on, it was no

longer "Emperor and Pope," but rather

"Pope and Emperor," for without co-op-

eration of the Pope no Emperor could

be made. They are no longer the elder

brother and the younger, but assume

rather the position of father and son.

This son, however, was not very reli-

able—would at times have his own way,

and occasionally became wild and dis-

obedient. But his tricks did not affect the

father directly, because they lived not in

the same house; the son set up his pen-

ates at a distance, and came only on

special occasions to visit the "papa,"

as the Romans still call him.

Distance in such families is always

an element of peace and friendship;

and when the "papa" required the son

he could bid him come, which the

latter generally did readily. Some-

times, it is true, he came rather against

his will. In this way a "Roman" realm

sprang from the old "Roman" realm,

or rather the "Roman" Church, with

the Pope at its head, assumed the power

in all the empire, with a German Em-

peror as the temporal prince. During this

period the people had many triumphs,

and the Emperors many humiliations.

But it is said to be a long lane that has

no turn, and in rounding the corner of

modern epoch the Papacy began to re-

ceive many hard blows. The French

Revolution jarred it to its very centre.

The old "Roman" Emperor stepped as-

ide, and the Emperor of the French

stepped on the stage, who would make

of the Pope simply a French private of

the realm. Then follows the re-estab-

lishment of the Papacy and the peri-

od of the "Concordats" with the

States; and the reaction from the tran-

sient revolution of 1848 so increased

the papal power that it had the cour-

age to proclaim the Syllabus and the

Encyclical, as the code according to

which statesmen must steer their course;

if they wished for success in papal

lands.

But this brings us to the period where

the knot of history became truly Gor-

dian, and needed to be cut because it

could not be unraveled, on account of

the irrepressible conflict between the

Emperor and the Pope. The child of

many sorrows and terrible conflicts,

the German Empire, is itself again, and

no longer the "Roman" realm of Ger-

man notion. It is an empire without

the aid of the Pope, and in spite of his

On one of the principal streets of this

now populous city was shown to us

the place where for many years busi-

ness was done by no less a distinguished

beneficiary of King George than Bene-

dict Arnold! Our first thought was an

ejaculation that it might be sunk under

the sea; our second, that it was on a

rock, and probably our prayer would

not be answered, but that it would re-

main to testify by its hated memories,

with the mighty role of succeeding

events, that treason, small and great

alike, against constitutional liberty is

henceforth doomed.

The city sits, queen-like, upon an

elevated peninsula, looking out upon

the broad bay with winning grace, in-

volting a higher type of commercial

and social life than at present it has ap-

parently received. Yet its "Victoria Ho-

tel," in its dimensions, architecture, ap-

pointments, fare, waiters and clerks,

would be an honor to any city in the

States.

The next morning we were off at

8, by rail, for Shediac, — a sea port

town on the strait separating Prince

Edward Island from the main land,

and distant from St. John's 100 miles.

Here we take the steamer, and after a

smooth run of eight hours land at Char-

lottetown, at half past 9 in the even-

ing.

This is the seat of the Wesleyan Con-

ference of Eastern British America.

Several distinguished members of the

Conference were promptly on board,

to extend to us a cordial welcome, and

escort us to our lodgings, in the hos-

pitable mansion of Hon. Judge Young,

for thirty years class leader and local

preacher in this place. Here, with

every want anticipated, and every at-

tention shown us that the most delicate

courtesy could suggest, we rested and

regaled in the new associations, from

Friday night until the following Monday

night, when we started homeward.

Our hostess, an eminent Christian lady,

has for many years been an invalid,

bearing the torture of an acute disease

with most exemplary meekness and

trust. May "the Comforter abide with

her forever."

On Saturday morning the Conference,

according to custom, sat with closed

doors, for the examination of ministerial

character, until 11 o'clock, when we

were introduced to the body by its Pres-

ident, Rev. John McMurray, and invited

to sit with it during the examination of

candidates, thirteen in number, for el-

ders' orders. Searching questions were

put to each, respecting his religious

experience and his call to the ministry,

all of which were answered in a clear

and thoughtful manner. The answers

MISCELLANEOUS.

CENTRALIZATION.

BY REV. O. H. JASPER, D. D.

The tendencies of this age are in this direction. And perhaps the human tendencies of every age run that way. Where the central forces are waning, the surface or circumference will tend inward; but if these central forces are vigorous, and in full and healthy action, they must throw their life to the outer circles rather than draw life from thence. The order of God, as expressed in the early charge to man, is, "fill the earth;" and when the timid but growing family, after the flood, ventured upon the precautionary measure of building a city and a tower whose top should reach to heaven, the Lord God sent confusion to their speech, which broke up the pretty scheme of centralization, and sent them forth again, in little companies, to work out His own purpose to fill the earth.

It is pleasant to come together; and there are certain ends to be secured by association, and mutual aid, and co-operation, which demand the grouping of human beings in cities, towns and villages. But in a perfectly healthy condition the tendency to this will not be excessive; if the life of the town will not over-tax or exhaust the rural districts; but the circulation will be free and strong, and both will be profited.

New England crowds into Boston, chiefly, but other cities feel the inward flow to some extent. The rural towns are fast thinning out. Many of the old and thriving districts of thirty years ago are depopulated, and the school-house is fallen down. While the country is thus contributing to the life of the cities, the cities are doing nothing in return; they are looking on, and witnessing the drying up of the springs of their own life.

But we turn from this branch of the subject to the same tendencies in the Church. A movement is made in Boston for a grand Metropolitan Church. If not Music Hall, something else must be had. And this is expected to be the light which shall shine so bright and so far that it shall never wane, nor fail to be seen—the "city set on a hill, which cannot be hid." The country will be searched—occasionally, or often—for the bright particular star who shall ornament its platform; and when the fortunate victim has run his little round, and sparkled his brief hour, he is extinguished. His distinction has been his extinction! Alas, there are no more metropolitans for him—no more worlds to conquer; and with pinions spread and fixed to such lofty soaring, how can he ever fly lower? And he dies in mid air. And with the present facilities for rapid, cheap, and luxurious travel, the cars running to every hamlet in the country; and with trains, "milk trains" (classic for driving up the Boston cows), leaving the country towns every Sabbath morning, and returning in the evening to bring home the paids, and with the elevated, liberalized, "cultured" tone of those days, it is expected that the elite of the Churches in New England will "go to meeting" in Boston. And how nice this must be! Everything would be so stylish—Boston piety and Boston hats and bonnets—the very latest fashions in both cases!

And when this metropolitan process is in operation, drawing the wealth and patronage of the country, what is to become of the little country Churches? Inevitably they must die out. This, in connection with the other and well-known tendency of the times in the clergy, to secure city stations, the country is likely to fare hard. And this ministerial pressure toward populous points is a piece of the same centralization web. And even metropolitan, or arch bishops have been named among us! But what is in a name? We care little for that, provided we have a good thing represented by the name. And certainly we can see no reasonable objection to ministers, or other men, seeking the "highest seats or best rooms" in the Church, provided they seek lawfully; or by "taking the lowest rooms," and there waiting till the Master says, "go up higher!" It is always legitimate and pious to seek exaltation by humiliation. The danger is in mistaking the way and missing our aim.

And will these great concentrations of Church forces meet the real wants of the whole population? When the blood rushes to the heart, the extremities grow cold. If the current flows to the grand cathedral, the little chapels and churches of the people must languish and die. And it is always found necessary to go out into "the lanes of the city" and to call the people, and even bring religious privileges to their very door. The force of a grand central Church will benefit only such—or at least, mostly so—as already know their duty, and ought to be at work for others. The same force, divided into fifty or one hundred churches, with pastors, and all the machinery in operation, would put a new life into the whole city. And the quality of the preaching in the grand churches is not calculated to reach and elevate the masses. And as to those who might be fed by it, they are certainly in a condition to work for the salvation of others; and to support themselves by self-denial and other solid labors of the Christian life. "If these hold their peace, the very stones will cry out." When the Church concentrates her forces upon grand metropolitan schemes, her glory has departed. She may stand fair, even in her ruins, among other well-preserved ruins of former grandeur; but her glory is departed.

And finally, these outer and neglected circles of Churches and populations will fly off, either in ruins or new organizations, history repeating itself, as in all the past. The heart of God is with the masses of the people; and "the common people heard Him gladly" when on earth, and will now, when He speaks their language, for that will reach their hearts. The springs of social and civil power lie far out among the people. The glory of the Church is in raising up the fallen, and not in adorning and beautifying the lofty. The people may gaze on, wonder at, and through the gaudy or gorgeous cathedral, but it is simply a pageant that passes by. Chapels for the people, where rich and poor meet together, in one spirit, at one altar, sharing each other's joys, and bearing one another's burdens, under the watchful eye of faithful pastors, and pushing the line of battle steadily forward in all directions, by personal effort winning souls to Christ, seem far more in harmony with the spirit and the letter of the gospel. If human nature seeks class distinctions, religion should not. In our worship we should come together. God is a spirit, and they that worship Him must worship Him in spirit and in truth; and the Lord looketh on the heart, and not on the outward appearance. The power of the Church, fully arranged for the conversion of the world, is the demand of the age.

PLEASANT MEMORIES OF PAST DAYS.

BY REV. W. LIVESLEY.

MR. EDITOR:—If some of the reminiscences of the past should seem to savor of egotism, I do not know how to help it, unless I keep silence, and let the incidents remain hid with me. If they may interest or profit others, as illustrations of divine truth and faithfulness, I take the risk, if you see fit to publish what I write.

Near the close of 1829 I was invited by the Rev. Edward Hyde, Presiding Elder, to meet him at a quarterly and four days' meeting in Warren, R. I., where Rev. Newell S. Spalding was then preacher in charge. Here I met, for the first time, Brothers Jacob Sanborn, Lewis Bates, Isaac Bonney, and others. Being a stranger, just arrived from England, there was mutual curiosity as to who and what I was; and on my part as to among whom I had found myself. For the first time in my life I felt loneliness and homesick—not for want of kindness manifested, but for a strange feeling, which I could not conceal; and being appointed to preach the first evening of my arrival, I shared largely the sympathies and prayers of the people. I had a good time preaching, and one man came forward and was converted.

The next night I was taken by Brother Bonney to Bristol to preach. At the close we had a prayer meeting, and four or five came to the altar, several of whom found peace. One of them, a boy 10 or 12 years of age, came out very happy, springing to his feet and exclaiming, "bless the Lord! they can do better here than at the Baptist!"—for I have been forward every night for a week, and have not been blessed before. I was encouraged and comforted at the result. The boy insisted they could do better than the Baptists, and told his associates who had been forward with him, "it is no use to go there; but if you will go to the Methodists they will pray you out the first time, as they did me."

We returned to Warren the next day, and the work of revival progressed slowly. The preachers and Presiding Elder met in Brother Williams' kitchen, and gave me an appointment at Portsmouth, R. I. On Friday evening I went again to Bristol and preached. The boy had secured the attendance of several of his associates, who came forward at the close of the sermon and were converted. The boy was filled with ecstasies, exclaiming, "I told you they could do better here than at the Baptists! I knew they would pray you out the first time, as they did me." At that time the brethren in Bristol knew how to pray as I had never before or since heard men pray. The current had now got fairly turned in that direction; and on the Sabbath and Monday evening considerable interest appeared. I had arranged to preach on Tuesday evening; and the stranger, with somewhat of a Yorkshire dialect, had awakened general curiosity, and hundreds came who could not gain admittance. I selected for a text, "Only believe," and was wonderfully assisted, and the slain of the Lord were all over the house. There were scores convicted and crying for mercy. As there was no chance to call them forward, wherever there was a penitent there was some to pray for and with them, and so there was praying all over the house. How many found peace, I do not remember. The revival was now under full headway, and we held meetings afternoons and evenings for weeks. The text became the motto and watchword of the revival: "Believe; only believe."

I have many times since used the text, and tried to preach the sermon, but never could—not see the same results. The revival spread into all the Churches—Baptists, Congregationalists, and the Episcopal Church. All engaged in and shared the fruits of it. Business was in a great measure suspended, and men and women gave themselves up to work for God, till more than 400 professed faith in Christ. A very large proportion of them were converted at the Methodist altar; and it seems to have been made a test, for some sincere seekers had an opposition to going to that altar, and tried for weeks in vain to find peace, till at last, yielding their wills, they resolved to go, and there they got relief. One man, who stood out for some time, at last resolved to go, and was converted

on the way before he got there; while another resolved he would never go, if he was never converted; and there is no evidence that he ever was! Sometimes thirty would be converted at a meeting; and generally they either came out while they were praying, singing or shouting. Often the meetings held till near midnight, and the streets rang with joy as they went home.

Some twenty or thirty members of the Methodist Episcopal Church had previously withdrawn, and attempted to organize a reformed Church, but had failed, and were at the time of the revival floating about. As the Episcopal minister had never witnessed a revival, he took the wandering members, and gave up his meetings to their management, and they conducted them Methodist fashion. Most of them joined the Episcopal Church, and became a spiritual power in it as long as they lived; and one of them an ordained minister in the Church. It was reported that the minister himself was truly brought to Christ during the revival, and during his protracted ministry he maintained a friendly relation to the Methodists, and was a useful and devoted man of God.

A leading Congregationalist, attending a Methodist meeting, told his Church that the Methodists must have got converted, as they used to be accused of being saved by works; now it was faith—"believe; only believe." The fact was, they only began to understand them better. Father Bonney, then in his prime, poured forth floods of light and truth, with power and eloquence for which he at that time was distinguished. His removal to Bromfield St., Boston, was a great grief and injury to the young converts; and the sore trial they had, two or three years later, in connection with E. K. Avery, caused much depression.

Most of the actors in that revival have passed away, and but few of the converts are now living; but the Church lives and grows. Many good revivals have taken place in Bristol, but none so extensive, probably, as in 1830. How many of them will meet before the throne in glory, eternity will reveal.

PRAYER BY BUSINESS MEN.

Most business men carry a heavy burden of care. The severe, and often exhausting mental effort required of them, the fluctuations of the markets, the scarcity of money, and many other things incident to most kinds of business, give rise to anxieties which, in the aggregate, make a wearisome load. There are, indeed, persons of buoyant temperament, who do not seem to feel it; and those who are prosperous have the exhilaration of success, which sustains them under care, and causes its weight to be little felt. But these are the favored few. As a whole, it is doubtless true that business men live under a weight of toil and solicitude which is often oppressive.

We earnestly commend to those who are thus burdened the habit of prayer—not merely prayer in general, such as relates to spiritual things, but, specifically, prayer about their business. As one who has experienced its value under this pressure of care, we beg to ask our fellow business men to try it.

1. It brings a sweet sense of companionship in our cares. It makes that divine One who, while on earth, so tenderly sympathized with all human sorrow, near to us. We can tell Him all that we feel, assured that He will feel with us in it. We cannot be too familiar in these communications. No formalities are required—no restrictions of time or place. Talk with Him as an ever-present friend; tell Him your anxiety, your burden; spread out the case before Him, in whole or in part, as you feel prompted;—but tell Him. Do not restrict yourself to petition, for loving intercourse between friends is not confined to asking favors. David, in his distress, often "roared," and the Psalms are full of "oh's," which were his inarticulate utterances to the God in whom he trusted. You will feel thus, in the sense of the Saviour's presence with you, a precious relief from care. Nothing on earth is so sweet to a Christian heart as this experience of the divine society.

2. And with it is a sense of help, also. It is the presence of a strong Friend, who is abundantly able to support you; you can lean upon Him; He has placed you where you are; it is by His loving permission that all this burden has come upon you; and He now stands by to take care of you under it. He will not allow you to be tempted above that you are able to bear. All human affairs are in His hands; His is all the money, all the markets, all the courses of trade and exchange; His the hearts and hands of men; no bank is so rich as He; no patron so influential; no friend so generous and forbearing; and whatever He is and has is yours. "Shall not He, who spared not His own Son, with Him also freely give us all things?" The recollection of all this is an unspeakable comfort to the tired soul. It stills the throbbings of anxiety; it sheds into the perturbed spirit the peace that "passeth understanding."

3. Prayer, too, brings direct answers of help and relief—not always in the way expected or desired, but in some way which, in the end, is clearly seen to have been the best way. Innumerable instances might be cited of this; nay, as the doctrine of living by faith is more understood and practiced, the more abundant and striking they become. We have just received from a friend the following narrative, which we have his permission to relate:—

He was feeling deeply dejected, from pecuniary embarrassment. Having on

ly the proceeds of an agency with which to support his family, and being already pressed with liabilities past due, he knew not where to turn for relief. Meeting, one day, a warm-hearted ministerial friend, the latter inquired of him the cause of his despondency. After some hesitation the case was stated. "Come," said the good man, "let us go and tell the Lord of it." They went into his study, and knelt; the minister prayed as one who was at home at the mercy-seat; he besought the Lord to show his friend that he was not forsaken—nay, in that very hour to send him a token of His care. On leaving the study the gentleman repaired to an eating-house, where he was accustomed to dine, and while seated at the table a person came in and requested an interview on business. It was granted, and the result was a transaction which brought him a commission of over \$600—sufficient to pay his debt, and leave him a balance with which to begin a new year. On reaching home, and recounting to his wife the signal mercy he had received, she informed him that she, too, perceiving her husband's dejection, had set apart that very hour when his interview with the minister occurred, for special prayer in his behalf. Thus, literally, while two were "agreeing" in their request, the promise made to such was fulfilled.

We repeat, then, let men of business pray; let it be made a habit of their business; and they will soon find it a comfort and help unspeakably precious.

A BUSINESS MAN.

FREEDMEN'S AID SOCIETY.

The Methodist Episcopal Church has a great responsibility in educating the Freedmen. We have the facilities for doing it; we have the organization; we have the normal and theological schools necessary to train the teachers and preachers for this people; we have the men and the women who are ready to go, in the strength of God, and serve Him in this work; the colored people look to us for help in their earnest efforts for mental and moral elevation; we have the money; it is in the Church, and love to Christ and the conviction of duty must bring it forth.

An annual collection from all the Churches would enable the Society to multiply its powers for good almost indefinitely, and hasten the time when this people will be able to take care of themselves. Hundreds of colored young men and young women, with the aid of twenty-five dollars, could attend school a year, who are struggling hard to qualify themselves for teachers and preachers among their own people. Many of our colored traveling preachers, with the proffered aid of twenty-five dollars, will arrange to attend school from five to six months in a year. Help now will accomplish vastly more than it can at a later period.

A friend has suggested that we should give great prominence to the economy in sustaining pupils in our own excellent schools for the colored people of the South. Already a few Christian men and women have responded to this call for help. The Ladies' Society connected with Winthrop St. Church has undertaken the education of a colored girl for a teacher. These are examples worthy of imitation. May we not hope that a hundred of these will be aided next year by individual donations to the amount of twenty-five dollars, and a hundred more receive help to the same amount from the ladies' societies connected with the Churches? Brother Magee will receive all contributions for this cause. Help now to educate these dependent millions. For Christ's sake, help! and continue to help until the work is done. O. P.

TIME MOVES.

And so does the world, and the rising generation in our midst. While reading, in the HERALD of July 2d, the doings at Wilbraham Academy, I noticed among the speakers on the occasion the name of "Mr. Dorchester, son of our new Dr. Daniel Dorchester." I could hardly realize the change of time and circumstances that have occurred since thirty years ago. While residing in Norwich, Conn., I was appointed one of the class leaders in the old Methodist Episcopal Church in that city, by the pastor, Rev. Sanford Benton. The class met in the house of our venerated and departed servant of God, and Presiding Elder of that District, Rev. Daniel Dorchester, father of Dr. Daniel Dorchester, now of the New England Conference.

Brother Dorchester was then quite a young man, absent most of the time acquiring his education, and when at home would be present at the class-meeting, with his testimony in favor of that religion which has done so much for him, and has been the means, through the blessing of God, and the Church in which he has been so long a faithful laborer, in placing him as a devoted servant of his Master. And now, as a reward in part, in this life, God has given him a son—so far as I can learn, a faithful representative of his sire, to be ready to take the mantle of his father when he departs to receive his reward in heaven. Surely, I can say, "time moves; and so does the rising generation in our midst."

While writing this, I can in my mind see Father Dorchester, with demure and placid countenance, with his dear companion, her happy, smiling face looking down (if the heavenly host are permitted to observe the passing events that occur among us) from their heavenly mansions, in happy observation of

the noble career of their descendants, who seem to be carrying out the pious examples and teachings of noble ancestors.

One of Father Dorchester's peers is left to us yet, but fingers listening for the "noise of wings"—the venerable Father Bentley, familiarly called Elder Bentley (and who has nobly filled the trust of that holy and responsible position in his day), still living in Norwich, comparatively alone, as his beloved companion has heard the fluttering wings and departed. God bless the old pioneers of Methodism.

E. M. CAULKINS.

Worcester, Mass., July 12th.

"NEW EVERY MORNING."

How many bright things there are in the book of Lamentations! It has a sad title, and in our happy moods we should hardly think of turning its leaves. Our instinct would be to go to it in our grief, to find suitable utterances of our burdened hours. We open to its lines as those who walk under a weeping sky, and beneath the rain of falling tears. But our walk will often, as we look up, show us a rift in the clouds, and the blue sky shining through, and the blessed sunlight streaming down.

Here is an utterance that has the sunbeams in it: "The Lord's mercies are new every morning." What an assurance this is, to carry with us in all our wayfaring through this world!

The future is always dark to us. The shadows brood it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing to meet us out of the imperious mist, none of us can know. Nor need we care to know. We have no anxious questions to ask. This is enough for all that is coming: "The Lord's mercies are new every morning."

The mornings yet to break upon us may be heavy with storms. No matter, the new mercies will not fail.

Come, live a comforted, happy and thankful life! Don't borrow trouble. Don't be cast down with care or work. Take up each day as it comes, certain of this, that whatever it lay upon you to do or bear, it will bring new mercies for new needs.—A. L. Stone, D. D.

COLLEGE DEGREES.

The following honorary degrees have been conferred during the current commencement:—

Northwestern University—D. D. on Rev. A. J. Jenkins.
Illinois University—D. D. on Rev. Jas. Leiston, of the Illinois Conference.
Simpson Centenary College—D. D. on U. P. Golding.
University of Kansas—D. D. on Rev. Richard Conley, Lawrence, and Prof. O. C. Kellogg.
Iowa Wesleyan University—D. D. on Rev. J. M. Merwin, New York; LL. D. on President W. B. Silber, of New York; Hon. M. B. Walker, of Austin, Texas; Ph. D. on Prof. W. Beadle, of Colorado.

Bates College, Lewiston, Me.—D. D. on G. W. Quincy, of Augusta; LL. D. on Hon. G. F. Fogg, of New Hampshire, and Hon. Nelson Dingley, jr., Governor of Maine.
Indiana Asbury University—D. D. on Rev. James Jackson, Philadelphia.
Rev. Albert Carman, Canada; Rev. J. W. T. McMillen, Indiana; Ph. D. on Rev. T. M. Gatch, Professor Williams University, Oregon.

Yale College—D. D. on Rev. Rufus Ellis, Boston; Rev. Edward S. Dwight, Andover, Mass.; Rev. George S. Mott, New York; LL. D. on Hon. C. R. Ingersoll, Governor of Connecticut; Hon. Benj. D. Stillman, New York; Henry Hitchcock, St. Louis.
Columbia College—LL. D. on Rev. Eben Edward Beardsley, New Haven; S. T. D. on Rev. Joseph Hart Clinch, Boston; Rev. George S. Mott, New York; LL. D. on Hon. C. R. Ingersoll, Governor of Connecticut; Hon. Benj. D. Stillman, New York; Henry Hitchcock, St. Louis.

Princeton (N. J.) College—D. D. on Rev. P. A. Studdelford, of Lambertville, N. J.; Rev. George S. Mott, of Flemington, N. J.; Rev. Charles E. Knox, of Newark, Rev. J. Aspinwall Hodge, of Hartford, Conn., and Louis Ruffat, of the Geneva Theological Seminary, Switzerland; LL. D. on Prof. James M. Clarke, Philadelphia, and Hon. Anzi Dodd, vice-chancellor of New Jersey.

Rutgers College—D. D. on Rev. Benjamin B. Leacock, New York city; Rev. Samuel W. Mills, Port Jervis, Rev. Guido F. Verbeek, Japan; Degree of Ph. D. on Henry Magnus, M. D., of New York, N. J.; LL. D. on David A. Depute, associate justice of the supreme court of New Jersey; Hon. Ward Hunt, Utica, associate justice of the United States.

Dartmouth—LL. D. on James T. Fields, of Boston, Henry Wilson, of Andover, Mass., John S. Sanborn, of Sherburne, province of Ontario, Canada; degree of D. D. on Rev. M. E. Strieby, of New York city; Rev. Daniel L. Furber, of Newton, Mass.; Rev. Alfred Stevens, of Westminster, Vt.; degree of A. M., Hon. Hosea B. Perkins, of New York city; James H. McMullan, of Biddford, Me.; James H. Smart, of Fort Wayne, Ind.; Charles H. Burns, of Wilton, N. H.; John W. Sandborn, of Wakefield, N. H.

Amherst—LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washburne, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J.; J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. Y.

Bowdoin College—LL. D., Henry W. Longfellow, of Cambridge, Belknap Storey, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter; E. C. B. Hallam, of India, and Charles A. Benjamin.

Reports from the famine districts in India, to the 3d, are of the most favorable nature. The crops are in excellent condition. The number of persons employed at the relief works has decreased to 250,000, and only 400,000 people are now being fed by the government.

RELIGIOUS ITEMS.

Five Moravian missionaries left England June 13 for Labrador.

The American Bible Society has resolved on the appointment of a permanent agency in Mexico, as soon as a suitable person shall be found.

The Rock River Conference.—Bishop Bowman, at the request of the Presiding Elders, has changed the date of the session of this Conference from September 8 to October 7.

Rev. J. Hanson McMechen, of Wheeling, has withdrawn from the Protestant Episcopal Church—the ritual of the prayer-book the reason.

Rev. Edward E. Hale, of Boston, has been elected President of the Board of Trustees of Antioch College, Yellow Springs, Ohio.

The wife of the Rev. Henry W. Hale has taken the entire course in the Newton (Mass.) Baptist Theological Seminary, with him, and received the usual degree—the first ever conferred on a woman by that institution. Both are under appointment as missionaries.

The German College at Mount Pleasant, Iowa, is the theological school of the German Methodists, to prepare ministers and missionaries for the great field embracing seven States and a Territory, of which Iowa is the central State.

Boston Corbett, who shot Wilkes Booth, is living in Camden, N. J., and on week days works as hatter in Philadelphia. He preaches every Sunday in the Independent Methodist Church of Camden, where he is "very popular."

The Wesleyan missionaries in Italy reported most encouraging progress to their work in Aquila, among the Apennines, in Sta. Maria, in Caserta, in Salerno, and Cosenza; the Churches in the island of Sicily, where there are stations at Messina, Syracuse, and Avola.

South Carolina Baptists have pledged \$100,000 of \$200,000 for the endowment of Furman University; and her contributions to foreign missions were larger last year than the great majority of Southern States. She may well be called the "Phœnix State."

The Independent, of June 16, in the leading editorial, shows plainly that the next question before the Calvinistic Churches is the revision of the Westminster Catechism. It says in regard to Calvin's belief in infant damnation, "there has been an enormous amount of subterfuge and prevarication, and not a little square lying by Calvinistic partisans in regard to the position on this subject of the Geneva Reformer, and it is about time it was stopped."

Dodge, Phelps & Co., says a Western exchange, have replied to the wholesale slander of General Butler in his speech at the close of Congress. It would be an exercise of charity grounded in sheer goodness, and contrary to all appearances, to believe that the Massachusetts Congressman erred through ignorance. It seems to an unprejudiced observer a reckless and malicious slander, for which no apology could atone. General Butler can never recover from the exhibition that the firm make of his misstatements.

The New York Evangelist recently suggested the adoption in the Presbytery of some form of liturgy, the use of which might be optional in that denomination.

The clergy cost the United States \$12,000,000 annually; the criminals, \$40,000,000; the lawyers, \$70,000,000; and the idle, \$50,000,000.

The wife of one of the Ex-Governors of the State of Vermont is engaged to deliver a course of eighteen lectures on Skepticism before the Congregational Sunday-school of St. Albans.

It must be refreshing to the Disenters in Parliament, as well as the Low Church people, to hear the new chaplain of the House of Commons intone the prayers, instead of reading them, as formerly.

The Lord's Supper is administered every Sunday in about 1,800 Churches in England and Wales. Nearly 300 of these are of the very High Church kind, in which candles are lighted in the daytime.

Our Book Table.

The Book Agents at New York have imported a supply of the autobiography of the late truly venerable Thomas Jackson. Copies of it can be obtained of James P. Magee, 38 Bromfield Street, Boston. It makes a stout duodecimo of 224 pages, and has, as a frontispiece, a fine engraved likeness of Mr. Jackson. This father in our Methodist is dead in his nineteenth year. He joined the class in his twenty-first—thus for nearly seventy years illustrating the grace of the gospel in an unswerving life. For eighteen years he was connected with the Conference publication department as an editor, and for nineteen years he was a much respected and successful theological tutor. He was a sound and able preacher, filling leading positions in the Church, and was twice elected to the presidency of the Conference. During his life Methodism was fully organized, and all its great charities were set in motion. In his latter years of comparative release from professional labors, he prepared this full, plain and interesting memoir of his life, and record of the progress of Wesleyanism during fifty of its most eventful early years. The volume has a general interest, as recounting, from personal observation, the story of the remarkable growth of Wesleyanism during its first century; but it will have a peculiar interest to Methodists everywhere, as embodying the personal incidents of one whose name for two generations has been officially associated with the Wesleyan Conference and its transactions.

Harper & Brothers have issued the third series of the SERMONS OF REV. DE WITT TALMAGE. They are the photographic reports of unwritten discourses, and have all the variety, spontaneity and vigor of such productions. Mr. Talmage says they are a part of his life. Nothing could be more truly said. They are all the incarnations of the man and the preacher. His stamp is upon nearly every sentence. With a wonderful variety of topics, there is a singular homogeneity as to style. He cares little for criticism. He works without a modern harness. With all his eccentricity, however, there is no trifling. Mr. Talmage is always in earnest. He tramples under foot all the canons of rhetoric, and shocks persons of exquisite taste; but he leaves his hearers and readers in no doubt as to his object, and rarely fails to make an impression that will be wholesome as well as lasting.

THE BIBLE RECALLED, AND THE GOD OF THE BIBLE OURS; or, The System of Religious Truth in Outline. By Samuel Lee.

Rev. Lee & Shepard, 16mo, 286 pp. A man is always impressive when he is earnest and writes from a settled conviction. No one can fail to notice these elements in the present and in the previous volume of Mr. Lee. In his first work he set forth his theory of the kingdom of heaven established upon earth, and of the kingdom of the Son of God opening to Christ's disciples immediately upon their death. He also taught a purely spiritual, as distinguished from a bodily, resurrection, and the immediate entrance into heaven of the dying saint, without dwelling in an intermediate state. The present volume is an attempt to inaugurate a new system of theology, soteriology and eschatology. It is a fresh and extreme revision of a mind trained in the formalities of the Westminster Catechism from the terrible dilemmas of high Calvinism. As Mr. Beecher is reported to have taught of late, from his pulpit, Mr. Lee makes the early chapters of Genesis an allegory or a parable, through which God simply reveals the character of the original disloyalty of heads of our race to Himself, and the consequences that followed. The volume develops, in an interesting manner, God's gradual revelation of His redemptive plan to His chosen people. Out of this scheme the writer stoutly contends that the idea of penalty for sin has been left, and that it is not involved in God's government. Sin itself is retributive, but is not separately punished; even its retributions are disciplinary. He has a new theory of the Godhead, which is simply a revival of an old heresy. God revealed Himself in the spotless Son of Mary, born without human generation. The author affirms, as emphatically as if the question were forever settled, that there can be no such thing as three persons and one God; and that God only and always reveals Himself the race through Jesus Christ; and that He is the only God that we can know and worship. He believes redemptive work will be carried on after death, and that disobedience and transgression in time will not be punished with unending retribution. He believes Christ will ultimately triumph over all rebellious natures. This volume has not been written hastily; but it is a daring, although honest attempt to bring within the scope of human reason the infinite processes and unveiled problems of the divine mind. There is much that is instructive, and more that is suggestive in this line of argumentation; but a dangerous freedom is at times exercised with the Word of God, if it once be admitted that its revelations are inspired. It pours some light upon the plan of human redemption, but its speculations, after all, have simply a human foundation; and who will dare trust his eternal welfare upon them? How to find Christ a Saviour from sin, a penitent sinner can readily discover; but to reconcile this theory of salvation with the problems of life around us, and certain definite statements of Holy Scripture, is a much more difficult matter.

Scribner, Armstrong & Co. have kept abreast of the great demand for exegetical works upon special portions of the Scriptures, occasioned by the International Series of Sunday-school Lessons. These lessons are now founded upon the Gospel of St. Mark. The above-named publishers have issued a neat and cheap edition of Lange's EXPOSITION OF MARK. This is the fullest commentary extant. This volume, of 167 pages, is sold for \$1.50. The same publishers have also issued a Sunday-school edition of Dr. J. J. Owen's commentary upon this Gospel for \$1.00.

BIBLICAL STAND-POINT VIEWS OF THE SONSHIP OF CHRIST, THE COMFORTER, AND TRINITY. Boston: published by the author by A. Williams & Co. This is a duodecimo of 184 pages, handsomely published, is another honest attempt to solve the mystery of godliness, the problem of the Trinity, and of God manifest in the flesh. Its author evidently is connected with a Trinitarian denomination, but for forty years has accepted his own free will, and in accordance with the before creation, that the self-existent Deity, began a being of similar nature to the one afterwards bestowed upon Adam; that he took this Son into a perfect and perpetual union with Himself, so that their wills became one. Through this Son all material things were created, and in His image man was created, and the Son of God, the Word of God in the womb of the Virgin, entered the only begotten Son of God. The Comforter is the united Spirit of the Father and Son entering into human hearts, and personified, in view of its chief office, under the name of Comforter. Having thus arranged a theory, the writer goes to the Bible to interpret its revelations in accordance with it, and as sustaining his opinion. This solution brings comfort to the author's heart, and relieves his difficulties; but, as we have already seen, it does not satisfy Mr. Lee, and will not many others. Faith, after all, brings more substantial rest than sight.

Both Henry Hoyt, of Boston, and Warren & Wyman, of New York, have published the excellent chapters of Anna Shipton, entitled THE PROMISE AND THE PROMISE. They present fresh and delightful illustrations of the promises of the Bible, and the individual experience, as interpreting the Holy Scriptures, and as pouring divine energies through the holy offices of the sanctuary. It is an excellent volume for hours of devotion.

WAITING HOURS is another of Miss Shipton's remarkably sweet and profitable books of devotion, published by Warren & Wyman. It illustrates the rich comfort a Christian can derive, even when suffering the divine discipline.

D. Appleton & Co., New York, have issued a new and useful volume upon practical sermons, which ought to attract the attention of many readers. They are for sale in Boston by Noyes, Holmes & Co. 1. HEALTH AND EDUCATION. By Rev. Charles Kingsley, F. R. S., etc. The learned canon of Westminster has devoted his pen, in this admirable treatise, to a secular gospel, the importance of which to the highest spiritual well-being of those to whom it is addressed, he presents, in a very attractive style, the principal laws of health, and the most common sins against them, occurring in domestic and social life. He also illustrates the importance and the possibility, especially in the instance of women, of becoming more thoroughly acquainted with natural history. "Our girls" should all read the book; and for that matter, our boys also. 2. PHYSIOLOGY FOR PRACTICAL USE. Edited by James Hinton, with an Introduction by E. L. Youmans. The different chapters of this volume were prepared by an eminent physiologist of London, and his professional colleagues, and are of the highest practical value, for they are afterwards collected and edited by Dr. Hinton. The object of the papers was to present, in untechnical language, so as to be readily apprehended by intelligent, but unprofessional readers, all the most important and interesting facts relating to the human system, its laws of health, its modes of appropriating food, its foes, such as alcohol and ordinary diseases, and its curative forces. Nothing could be better or more entertaining for the family library.

Here is practical science rendered as attractive as a work of fiction, while it is infinitely more serviceable.

THE BIBLE RECALLED, AND THE GOD OF THE BIBLE OURS; or, The System of Religious Truth in Outline. By Samuel Lee.

Rev. E. W. Parker, of the District, writes:—"Our looked as promising as opening all doors to us, is becoming more permanent preachers' circuit we ranged the classes, and ministers were appointed for different villages, in each Christians reside."

The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—NUM. XIV. 21.

IMPORTANT FROM INDIA.—Rev. I. Craven, missionary printer at Lucknow, sends this to the Mission Rooms:—

"The native presses are prospering. In Lucknow there are no less than 17 printing-offices. One boasts of selling 20,000 Korans in a year, and employs 1,000 hands. The others employ from three to forty hands each. They all are engaged throwing out abominable trash, antagonistic to the Christian religion and good morals. Amid this work of death we must act our part well. The funds hitherto received have been used for current expenses. We now need more to carry on our work, and also to purchase materials, and put up a building. Our present publishing department is in premises formerly occupied by a nabab's menials, and are very inferior; yet our issues and sales are much larger than they were a year or two ago. The demand is large, and as we have the opportunity we must meet it. God has created it, and calls upon His servants to supply the necessity. The government is not neutral, as it professes to be, but in the use of text-books and employment of teachers lends its influence to Mohammedans and Hindus. It nevertheless is pushing forward the work of education with much vigor, and it is evident that our field of usefulness is becoming more and more extended each year, though as yet we are not covering it."

Rev. E. W. Parker, of the Rohlund District, writes:—"Our work never looked as promising as now. God is opening all doors to us, and the work is becoming more permanent, and is spreading more and more. In our native preachers' circuit we lately rearranged the classes, and ninety-five different villages, in each of which Christians reside."

CHINA.—The Moravians have a mission at Kiyang, on the west Himalaya range, on the borders of Tibet, two miles above the level of the sea, and is an important position as the stopping-place for caravans from Tibet and other countries of Central Asia. The laborers of the missionaries are blessed in introducing civilization and in the conversion of the natives.

DAMASCUS.—The Irish Presbyterian Missionary Herald gives the most interesting account of the mission in Damascus. Great difficulties have existed, and still exist to some extent, to the preaching of the blessed gospel there, but the Lord is preparing the way for His people, and the good work is progressing, influencing many of the natives to become Christians, and what is especially interesting, many young men have become sincere inquirers after truth.

JAPAN.—A Sunday-school has been organized at Kobe, Japan, containing 40 scholars, and according to the Missionary Herald, is the first Sabbath-school of the empire conducted in the Japanese language. The missionary work in Japan generally is prosperous. Two converts of the native Churches of Yedo and Yokohama have set out on a tour through the neighboring provinces, explaining the Christian faith, and expounding the Scriptures to the people.

SYRIA.—Sixty-two persons were received into the Churches of the Syria mission the past year. Wonderfully is the Lord blessing this mission.

Rev. W. Butler's address is 5 Calle de Gaud, City of Mexico, Mexico.

WHO WILL RESPOND?

Brother Darnell's earnest appeal for help should not be unheeded. The importance of this cause cannot be overstated. Ten thousand dollars would meet the exigency; one thousand would meet a temporary want. Who will respond? Answer to Dr. Hitchcock, of Cincinnati; Dr. Nelson, New York; or R. S. Rust.

"Dr. Rust: Words multiplied, without dollars, are of little use to us, or from us; but while I am unable to raise money here, there are thoughts in my mind which I feel are of vast importance to the cause of Christ and humanity; and as I believe no Church on the continent is as well adapted to the wants of mankind as ours, so I think it behooves us to consider the opportunity offered here to build up an institution which God will honor and humanity praise. We must have a seminary in Florida for the education of ministers and teachers, and longer delay will peril our chance for usefulness and success there. The opportunity to start a successful institution is now presented; and it is simply a question, Who shall have the honor, reward, and the accumulating power of elevating and saving this people, growing out of it? I claim all these for our Church. We ought to have this vast territory to supply our work with better preachers. We ought to show our devotion to the colored people here, by erecting buildings that would at once accommodate the young men who would flock to its halls."

"But what a change is already going on! The orange lands are being bought everywhere, and millions of trees are already growing. Many are bending with their burdens of fruit. The cotton-fields are blooming, over vast areas in the interior. The old estates are selling out and dividing up among the colored people, while home-steads are clearing in large sections of the most fertile lands. I often meet with friends as beautiful as the rolling prairies of Illinois, or the hills of Ohio. Anarchy has ceased, and the freedmen are possessing their heritage in peace. Prosperity is smiling on the industrious, and instead of a slave's twelve acres of corn or cotton, they are raising twenty-five to thirty, with stock of

a horse or mule, cows and hogs, to sustain their families. "How my heart yearns for such advantages as have been given to other centres, which have proved their appreciation!" "God help us to see the open door, and haste us to enter and possess the heritage! I covet it for the Church that He has honored by saving millions through it. I believe unless we erect a building and commence this Fall our opportunity is passed, our Conference growth is retarded, and we be severely crippled by the vantage-ground gained by our rivals."

"If you cannot build, then do try to give us one thousand dollars—five hundred for furnishing accommodations to a dozen men in present little building and with kitchen built back, and five hundred for our board; or send somebody who will do the work better than I can. In the name of our Church and humanity, let us seize this prize."

Yours in Christ, S. B. DARNELL, Jacksonville, Fla., June 30, 1874.

WHISKEY POWER IN CINCINNATI.

A recent number of the Cincinnati Gazette furnishes the following specimen of the complications attaching to temperance labors in that community:—

The case on trial was that of Alderman Henry Alf, charged with keeping a public house for the sale of liquors of all kinds contrary to law.

On calling the witnesses for the prosecution, the bar-keeper, Frederick Roche, swore that he was a bar-tender. Question—Do you know the defendant, Mr. Alf?

Answer—Yes; I have known him while I have been here.

Q—While you have been here?

The defense here objected that the witness was incompetent to answer questions that must follow the acknowledgment that he was engaged by Alf to sell liquors. A long discussion followed, and the court, after some hesitation, excused the witness from answering, whereupon the prosecution filed a bill of exceptions, and asked that the case might be adjourned in order to settle the question by the Court of Common Pleas. The court, however, refused, on the ground that it was not competent for the State to carry the case in question to the Common Pleas Court. The ruling of the court was at last withdrawn, and the witness recalled, with the understanding that he might be examined until a question was asked whose answer might tend to criminate him.

When asked if wine and beer were sold at the saloon in question, he answered yes, very easily; but when asked if whiskey was sold there, he avowed his inability to answer.

Q. Did you ever see Mr. Alf in the saloon?

A. Yes.

Q. What did he do? Did he sell wine?

A. Yes.

Q. How many times?

A. I cannot tell.

Q. You have seen him sell cigars?

A. Yes.

Q. How many times has he sold cigars?

A. I don't know.

To the question if he had seen Alf sell whiskey, he again hesitated, answered "no" once, and at a repetition hesitated. Attorney Campbell then took a position in front of the witness, and asked him if he knew that he had taken an oath to tell the truth?

A. Yes.

Q. Now, tell me, have you seen Mr. Alf sell wine in his saloon?

A. Yes.

Q. Beer?

A. Yes.

Q. Whiskey?

A. I can't explain that without an interpreter.

Q. Why? Don't you know what whiskey is?

A. Yes.

Q. You say you have seen him sell wine, and beer, and cigars; now, say you can't tell the truth, and say if you saw him sell whiskey?

This last question was delivered standing, in the immediate face of the witness, with a considerable amount of vehemence.

The defense objected that the witness had a right to refuse to answer this question, because it would criminate him. As he was agent for Mr. Alf, it would criminate himself if he should testify that he had seen his employer sell whiskey.

The prosecution fiercely assailed the position. He would state his professional reputation on the assertion that a bar-keeper's testimony to having seen his employer sell liquor would not tend to criminate the bar-keeper. The business of bar-keeper was strictly legitimate until the law was violated by the bar-keeper himself, in the sale of liquor contrary to law. It was to be presumed that this bar-keeper obeyed the law, and only sold wine and beer, as the law allows. He would not break down that presumption, at least not now. In no possible way could the answer tend to criminate the witness.

Major Blackburn claimed that it was for the witness to say whether the answer would criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate himself.

This point was argued at considerable length. Mr. Campbell reminded the court that he had directed the

witness to answer the question, and there would, therefore, be no question but that this was a case of contempt.

The Judge said these cases of contempt were troublesome. He had tried to make another witness answer, and had not succeeded.

Campbell—But your honor's decision in that case was affirmed by the Common Pleas, and by the ablest Judge among them.

Court—Yes; but that witness hasn't answered yet. [Laughter.]

Mr. Campbell explained that the reason was, that that case, on a technical point, is still pending in the Common Pleas.

The Court said if the witness declined, he didn't know any way to compel him to answer.

Campbell—Then I will tell you a way. Order him to the body of the jail, to remain there until he is willing to answer the question. I ask for his commitment.

Judge—This is interesting. Col. Von Martels, you may direct the witness to answer the question.

The defense excepted to the ruling.

The question was asked again in German, Did you see Mr. Alf sell any whiskey?

Witness—I will not answer.

Campbell—I admire his pluck. I must ask the Court to let him sweat it out. I must ask to have the witness committed for contempt.

Judge Marchant wore a troubled look. He asked the witness why he refused to answer.

Witness—I cannot understand.

Court (aside)—I know better. I don't believe anything you say.

Judge then directed Col. Von Martels to ask the witness, in German, why he refused to answer the question. The witness replied: "Because I knew it to be contrary to the State law to sell whiskey."

Mr. Campbell insisted that this was not a sufficient reason. The witness himself did not claim that he was about to criminate himself.

The Judge was at his wit's end. He had evidently been averse to committing the witness, and could see no way to avoid it. At length he shouldered the responsibility, and in a quick, nervous manner, said, "I excuse the witness."

"Shame! shame!" shouted a man sitting in front of the bench, not far from the defendant. Bang went the gavel of the court officer. All eyes were turned toward the point from which the voice came. The Judge leaned over his desk, his spectacles disarranged, and his eyes glaring from the middle of a reddened and excited face, and shouted, "officer, take that man below!"

Instantly an officer was beside the bold man who had thus impudently uttered his opinion of the Court, and the two were moving away to the door leading to the cell below. The prisoner cast a glance at the Judge, as he passed, and said, without stopping, "Judge, I beg pardon, but I could not help it." This prisoner was Mr. Samuel Wells, a prominent business man of the city, whose residence is on Laurel Street.

As soon as the excitement caused by the arrest of Mr. Wells had subsided, Mr. Campbell arose, and said, in a deeply excited manner, "you excuse the witness? Then I dismiss the case. I will have no witnesses who have been instructed how they shall testify by the attorneys for the defense, and who are instructed to defy the law. This man comes in and defies the law and braves the court. He blantly refuses to answer the questions his attorneys have instructed him to not answer, in full defiance of the direct order of the court. And, after all, the court excuses the witnesses. We may as well dismiss the case; yes, dismiss this case; dismiss all the cases; and let us have no more cases and no more courts henceforward."

"Gentlemen of the jury, you are discharged. Adjourn the court." Thus ended the trial of the Alf case, to the amazement of everybody.

The Judge hastened down stairs to release Mr. Wells, who had been locked up in a cell for the first time in his life, and who was a prisoner for one minute. Prosecuting Attorney Campbell sent himself up in his room in the most absolute condition of disgust, and the spectators, in excited groups, fell to discussing the singular termination of the suit.

The opening of the great Bridge across the Mississippi, July 4, is the event of the Valley since its reclamation from Indian rule, and was celebrated by an immense procession, speeches, illuminations, etc. The bridge is 1,500 feet long, exclusive of approaches, divided in three spans, the two outer ones being 497 feet each, and the centre one 515 feet in the clear. Each is formed of iron turrets, supported by four steel arches. The total width is 50 feet, divided into a double-track roadway of 34 feet, and two sidewalks of 8 feet each. The railroad tracks are beneath the carriage way, each track being 13 1/2 feet wide and 18 feet high. The lowest part of the arch is 50 feet above low water, and about 80 feet above low water. On the St. Louis side the road sinks into a tunnel at Third Street. On the Illinois side there is an additional trestlework of over a half mile, 3,000 feet, with a grade of 1 foot in the 100 for the rail track, and a grade to the carriage road, which diverges from a straight line, of 5 feet in the 100.

The approximate cost for the two bridges is \$5,000,000. The bridge was commenced in May, 1869, and was practically finished in April, 1874.

Ten thousand tons of the hay crop of 73 have been shipped from Belfast, Me. About twenty-two thousand tons surplus have been exported from Waldo County, for which the farmers were paid an average of \$15 per ton.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES. July 20, 1874.

Wheat—Superior, \$1.75 @ \$2.25; extra, \$2.25 @ \$2.75; Michigan, \$2.25 @ \$2.75; St. Louis, \$2.00 @ \$2.50; Southern Flour, \$2.25 @ \$2.75.

Corn—Mixed and Yellow, \$2 @ \$2.50. Oats—\$2 @ \$2.50. Rye—\$1.25 @ \$1.50 per bushel. Shorts—\$1.25 @ \$1.50 per ton.

Flax—\$2.00 @ \$2.50 per ton. Seed—Timothy Herd's Grass, \$2.50 @ \$3.00 per bush; Red Top, \$4.00 @ \$4.50 per bush; R. I. Bent, \$2.25 @ \$2.50 per bush; Clover, \$1.50 @ \$2.00 per lb.

New Apples—\$2.00 @ \$2.50 per bush. Potatoes—\$2 @ \$2.50 per bush. Beans—Extra Pea, \$0.50 @ \$2.00; medium, \$1 @ \$2.00 per bush.

Poultry—15 @ 20 cents per lb. Turkeys—0 @ 50 cents per bush. Ducks—4 @ 50 cents per bush. Dried Apples—1 @ 12 @ 15. Cabbages—7 @ 10 @ 15 per head.

Cranberries—\$0.50 @ \$1.00 per bush. Onions—\$0.25 @ \$2.00 per bush. Green Peas—Native, \$2.50 @ \$3.00 per bush. Marrow Squash—\$2.50 @ \$3.00 per bush.

REMARKS.—No change in the Flour Market; no great sales. Nothing doing in Grain Seeds. Eggs a shade higher. Marrow Squash by Norfolk boat.

FLOUR!

C. G. BROCKWAY & CO.,

PROPRIETORS OF THE LARGEST

Retail Flour Store

In Boston, are selling the BEST

ST. LOUIS FLOUR FOR \$10.

TIP TOP FLOUR FOR \$9.

VERY NICE FLOUR FOR \$8.

Delivered Free and Warranted.

Also Flour, Graham, Oat Meal &c, in bags.

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Iron and Wire Railings, for Public and Private Buildings, Banks, Cemeteries, Window Guards, etc.

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Copper Weather Vanes, over 200 new and elegant designs.

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CHURCH EDIFICES

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Orders Solicited from

any part of New Eng-

land.

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CHEAPEST AND BEST.

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Outside Work.

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Buildings, Bridges, Fences, Tin and Shingle Roofs,

exposed Brick walls, Iron Work, etc.

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PATENT

DOUBLE COMBINATION

IRON

BETTER

WEARS

LONGER

SHIRT FRONT

This bosom is made double throughout and so constructed as to overcome all objections found in other bosoms.

Manufactured by

FESSENDEN & OSGOOD

BOSTON, MASS.

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All Dry Goods Dealers.

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HARNESS

AND

HORSE CLOTHING,

Cor. South and Beach streets,

Near Old Colony Depot.

Madame Foy's Corset Skirt Supporter

For Health, Comfort and Style

It is acknowledged THE BEST

made. Numerous Testi-

monies to its value are being

presented from all parts of

the United States.

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COLLEGE OF LIBERAL ARTS.

Fall Term opens Sept. 9th.

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TEN, 20 Beacon Street.

New Hampshire Conference Seminary

—AND—

FEMALE COLLEGE, Tilton, N. H.

First-year year begins Aug. 10th. Ladies graduate in four years. Graduates in College Preparatory ready for any College. In three years. This fall there will be opened the following graduate courses: 1. An English Scientific, precisely like other Normal schools; 2. A Commercial course of two years, like other Commercial Colleges; 3. A course in Music. There are also Theological, Drawing and Painting courses. The Faculty of long experience and thorough work. State, with drawing and painting the new departments. This is the only Female College in the State, no other more healthy or beautiful. The entire expense is only \$100 per year, making this one of the best, cheapest schools in the land. By economy the above rate may be diminished one third. The Trustees are liberally improving the grounds and buildings at an expense of several hundred dollars. For rooms, catalogues, etc., address the Free, Rev. J. E. ROBINSON, A. M.

Drew Theological Seminary.

The next term of this institution will commence on Thursday, Sept. 11th, 1874. Admission of Candidates will take place on the 15th. For Catalogues or Information, Apply to J. F. HURST, D. D., 18 Madison, New Jersey.

Fort Edward Collegiate Institute.

For ladies and gentlemen. A boarding school to prepare for college. Fifteen teachers. Five graduates course or the student may select any three studies. \$25 per year, board, fuel, washing, etc. Catalogue sent on request. Spring Term begins July 1st, 1875. Address J. E. KING, D. D., Fort Edward, N. Y.

School of Theology,

BOSTON UNIVERSITY.

The next year of this institution will open Sept. 9th, when the entrance examinations will be held. For Catalogues or other information, address the Dean, Rev. J. E. LATIMER, No. 36 Broad Street, Boston.

East Maine Conference Seminary,

Bucksport, Me.

Rev. GEO. FORTYTH, A. M., Principal.

The Fall term of this institution will open August 1st, and continue through the winter. Superior advantages are offered. For Catalogue address the Principal.

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Agents Wanted for the New England States. Pianos, Concerts and Orchestral Organs, Illustrations, Catalogues mailed free. Also, Ministers' Churches, Lodges, Schools, etc.

A VOICE FROM THE PEOPLE

It is true enough that a robust moral sentiment is not alone an adequate endowment for a statesman, and it can only be in special exigencies that one social reformer, however vital, will afford basis enough of itself for the organization of a political party; but in this instance, with a mind well-trained in affairs, prompt in executive energy, familiar with local and general political ideas, long a trusted representative of the policy of the party at the head of which he now stands in the State, Mr. Talbot has unusual qualifications as a candidate for an election to the office.

of thousands of our fellow citizens.

where, it is necessary to mend it
order to express accurately the thought
of the original writer. And this is what
is undertaken — a revision only, just
your version is itself a revision. There
are obsolete words, whose meaning
not understood by the people, such as
nestings, and *all to for altogether*.
words whose meaning has changed
these two and a half centuries, and now
convey a wrong idea to the ordinary
reader, such as *preed* for come be-
fore; *let for hinder*; *charger for platter*.
carriages for baggage; *do to wit for*
make known. Why should not such
words be displaced by those which a

to or writing.

The annual chapel returns show 99 new erections during the year, containing 21,542 sittings, and costing £87,290. The total number of consecrated chapels is 3,829. Their estimated value is £1,597,154. All this in fifty

permanent value. JUNIUS.
June 21, 1874.

S. T. D.

Our venerable Dickinson, which has just held its ninety-first commencement, claims pre-eminence as the oldest college under the control of the Methodist Episcopal Church. It may also boast of the record made by its graduates in the learned professions and other spheres of usefulness. It has been represented in the presidential chair, and

Churches in the city, yet the congregation intends that in their new and handsome edifice the sons of the sea shall

We have had little to say upon the subject of fraternization between the Methodist Episcopal Church and the Church South. We have not even copied the extended, and, in some of them, very able discussions of the question, from the columns of our contemporaries. It has not seemed to us that a printed debate has at all tended to bring about the object which is professedly desired. Two years must elapse before

The country ought to be aroused. The Indian wars, so expensive in money and lives, are not the incidents of savage wars on the part of the Red Men, but continued and exasperating abuses. Sooner the Indians are treated as men and citizens, properly educated and made an

France. Also, in the scientific department Dr. Youmans presents a condensed and appreciative description and illustration of the theory of evolution. This work commands the highest order of talent.

job printing and book
no superior in his busi-
excellent taste, and a
of the art. Our friend
lectures or books to pr
well to call upon him

The names and addresses of the New England Branch of the Foreign Missionary Society

L. H. DAGGETT.

A CARD.—I desire to
personally, and also f
serve, to the following b
Birmingham, M. D.,
for Centenary Church,
ent, just suited to the
Henry Furness, for a

generous support from
low citizens.

particularly interested in
of the *Historical and*
er, quite suggestive and
an original and hitherto
to a voyage to the
ape Cod, by Edward
written by himself, with
in John Smith, in 1600,
and the second a
er, which is the
er, and Discovery."

J. H. Davis gives a brief
and abandoned by the
at Norfolk, Va., in
as it was remodeled as the
secrecy brought out
in March, 1862, that
destruction and scare at
Commadore George
numbered an illustrated
Starbuck, esq., has one
in the Revolution," pre-
fact; and E. H. Goss,
Early Bells of Massachu-

notable articles in
continuation of a former
W. Tuttle, esq., on Cap-
impermeable," who settled
on an island near Port-
and there lived for a long

of the *Historic* - Gen-
herality (T. C. Amory,
very valuable report of
Mr. Amory has a con-
interesting article on the
from Irish to English
conversion.

which are now issued
in large numbers, in
form, on subjects of pres-
ment interest, should be
for distribution among
a bundle should always
be sent to the
or families going out
vacations, or starting
the tract, as a new pub-
ungrateful leaf, rather
forming by its first appear-
ance, on handsome paper,
and skillfully written,
er in the steam-car will
be the best of seed to sow,
and the order, as the way-
er, Mr. Magee, examine
of the best of them you
can get. Try the experi-

volume of Appleton's new
American Cyclopaedia is now
their Boston agents, Messrs.
Wood, for distribution. It
concluding pages of E. and
to Gloucester. The vigor
of the investigations down to nearly
as is shown in the history of
in the scientific department,
presents a condensed and
description and illustration
of evolution. This work
is a high order of merit,
and in every employ of the
pens. It is now nearly half
volumes appear with great
thoroughly. It will be found to
encyclopaedia for a private
easiest way to purchase it
e volumes are issued.

al students were about to take
actions together. The co-
acted was, how to secure the
outlet of money. This has
written in their recorded ex-
posed by one of their number,
and published by Estes and
on. The handy little volume,
silly carried in the pocket, is
a marvellously cheap
through the channels of what
life, with little outlay, was
the seashore near Gloucester
variable "Down East" was
dressed, with hardly a sensible
of a shallow pocket-book,
it, and for those that need the
it, have the least money a
purpose.

An *Advocate* announces the
can will case has been set-
tled, by a compromise with
the Simpson, through the gen-
erating contestant, Mr. W. C.
es his full legacy of \$40,000.
Guernsey, Bedford, Mass., for
Corresponding Secretary of the Branch,
Mrs. Rev. C. P. Papin, Randolph, Vt.
Cor. Sec. for New England Conference,
Mrs. Rev. M. P. Alderman, Hyde Park, Mass.
Dist. Secretaries - Boston Dist. Mrs. Rev. I.
G. Bidwell, Boston, Mrs. Rev. R. H. How-
ard, Hudson, Mass.; for Lynn Dist., Miss
M. H. Lindsay, Lynn, Mass.; for Wor-
cester Dist., Mrs. Rev. C. B. Brewster, Brook-
field, Mass.; for Springfield Dist., Mrs. Rev. J.
S. Barrows, Chicopee, Mass.; Mrs. L.
Newton Bullens, Chicopee, Mass.

Cor. Sec. for N. H. Conf., Mrs. Rev. O. W.
Scott, New Market, N. H. Sec. for Dover
Dist., Mrs. Rev. G. W. Norris, Lawrence,
Mass.; for Concord District, Mrs. Rev. E.
Adams, Concord, N. H.; for Claremont
Dist., Mrs. Rev. D. Smith, Keene, N. H.
Cor. Sec. for Vt. Conf., Mrs. Rev. J. W.
Guernsey, Bedford, Mass.; for Montpelier
Dist., Miss M. S. Nutt, Montpelier, Vt.; for
St. Johnsbury Dist., Mrs. Rev. H. W. Worthen,
West Concord, Vt.; for Springfield Dist., Mrs. Rev. A. M.
Wheeler, for St. Albans Dist., Mrs. Rev. A. L.
Cooper, St. Albans, Vt.

Cor. Sec. for Prov. Conf., Mrs. Rev. S. L.
Gracey, East Weymouth, Mass. Sec. for
Norwich Dist., Mrs. Rev. J. H. James, Staf-
ord Springs, Conn.; for New Bedford Dist.,
Mrs. Rev. W. Livesey, Weymouth, Mass.

Cor. Sec. for Maine Conf., Mrs. Rev. E. T.
Adams, Farmington, Me. Sec. for Portland
Dist., Mrs. George Cushman, Portland,
Me.; for Gardiner Dist., Miss A. C. Morse,
Bethel, Me.; for Readfield Dist., Miss P.
B. Robinson, Kent's Hill, Me.

Cor. Sec. for East Maine Conf., Mrs. Rev. G.
R. Palmer, Orono, Me. Sec. for Bucksport
Dist., Mrs. Rev. T. J. Jewell, Orrington,
Me.; for Bangor Dist., Mrs. Rev. Cyrus
Stone, Bangor, Me.; for Rockland Dist.,
Mrs. Rev. J. O. Knowles, Rockland, Me.

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Conference Secretaries as above given. If
ladies will preserve this list they will be bet-
ter able to comply with this request, and
thus obtain answers to their letters at an
earlier date.

L. H. DAGGETT, Rec. Secretary.

A CARD. - I desire to express my thanks
personally, and also for the churches I
serve, to the following brethren: Rev. S. T.
Birmingham, M. D., for a beautiful col-
or Centenary Church truly timely pres-
ent, just suited to the occasion; Brother
Henry Furness, for a like present to Old
Bethel Church; and to a number of breth-

Pope Pius, the ninth of the name, in his
prison, as he facetiously terms his immen-
sable place near St. Peter's, to whose comf-
ortable and elegant halls he voluntarily con-
siders himself, out of disgust towards the Italian
king, has been not a little refreshed in spirit
by the late visit of the small army of pilgrims
from the United States. He addressed them
quite at large, and in animated strains.
Among other things, as reported by the cor-
respondent of the *Catholic Review*, he said:-
"There was one thing about America which
must not be passed over: 'America,' said
his Holiness, 'is the only country where I
am really in the eyes of the people, and I
am in every country of Europe I fear to be
in acts overruled or counteracted by their
Governments, whereas in America I
may send all my political documents with-
out fear of their publication being prohib-
ited.'"

How singular it is that so intelligent an
old man should not instinctively draw the
legitimate inference from such a fact. Why
did he not heartily proclaim the blessed
truth of civil and religious liberty - the
right and safeguard of the individual and
the nation?

It is really a medieval novelty to read a
bona fide deposition of a very estimable
Bishop for a simple ecclesiastical cause.
Bishop Smith, of the diocese of Kentucky,
Senior Bishop of the Protestant Episcopal
Church, with a train of thirty other Bishops,
"in the name of the Father, and of the Son,
and of the Holy Ghost" (which, under the
circumstances, has a peculiar sound of un-
denied blasphemy), deposed Bishop Cum-
mins from his office and ministry. No sign
is harmed, as we can see, but those that
this strange excommunication. He is just
as much a Bishop as ever in the new branch
of the Church, just as much respected, just
as useful, and will accomplish just as much
service for his Master, as before the issue of
this "middle age" business.

The angel of every camp meeting is blowing
his trumpet, with no uncertain sound.
There is hardly a point in New England and
the adjoining States, on the seashore or on
the land, which is not in convenient and
accessible relation to some grove, village and
summer resort where prayer is wont to be
made. Read what those that know, and are
willing to pay for as an advertisement, say
about Shelter Island in our columns. The
camp meeting there commences August 17.
The site has a wonderful outlook upon the
ocean, a delightful grove, a good hotel man-
aged by the Association, a large company of
permanent summer visitors, and a full rep-
resentation of Church tents during the week
of special services.

At a recent meeting of the Executive
Committee of the Vermont Methodist Ses-
sionary and Female College, Rev. S. L. Es-
tlin, A. M., of the Vermont Conference,
was unanimously elected to the Chair of
Ancient Languages made vacant by the
resignation of Prof. G. G. Bush at the close
of last term.

Bishop Campbell, of the African Methodist
Episcopal Church, made a very deep impres-
sion by his sermon and exhortations at
Round Lake. The rhetoric was open to
criticism, but no one could stop for that;
he carried the hearts of his audience by storm
almost from the beginning to the end of his
addresses.

Our readers will notice among our ad-
vertisements the announcement of Mr. John
Bent, late publisher of the *Advocate of Ho-
liness*. He still retains his rooms in Wes-
leyan Building, and will receive orders for
job printing and book work. Mr. Bent has
no superior in his business. He is a man of
excellent taste, and a master of every form
of the art. Our friends having sermons,
lectures or books to print or publish will do
well to call upon him.

ERRATA. - In our New York Letter of
last week, under "Personal," 15th line,
read "Methodist Universities;" and in 23rd
line, read "Michigan and Illinois." The
proofreader desires to say that he ac-
knowledges having leaned too much on the
writer's excellent copy, and gave it to the
type without revising - an honor ac-
crued to a few only of our correspondents.

For notices of camp-meetings see ad-
vertising columns.

Woman's Foreign Miss. Society.

The names and addresses of Secretaries of
the New England Branch of the Woman's
Foreign Missionary Society, are as follows:
Corresponding Secretary of the Branch,
Mrs. Rev. C. P. Papin, Randolph, Vt.
Cor. Sec. for New England Conference,
Mrs. Rev. M. P. Alderman, Hyde Park, Mass.
Dist. Secretaries - Boston Dist. Mrs. Rev. I.
G. Bidwell, Boston, Mrs. Rev. R. H. How-
ard, Hudson, Mass.; for Lynn Dist., Miss
M. H. Lindsay, Lynn, Mass.; for Wor-
cester Dist., Mrs. Rev. C. B. Brewster, Brook-
field, Mass.; for Springfield Dist., Mrs. Rev. J.
S. Barrows, Chicopee, Mass.; Mrs. L.
Newton Bullens, Chicopee, Mass.

Cor. Sec. for N. H. Conf., Mrs. Rev. O. W.
Scott, New Market, N. H. Sec. for Dover
Dist., Mrs. Rev. G. W. Norris, Lawrence,
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Adams, Concord, N. H.; for Claremont
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Guernsey, Bedford, Mass.; for Montpelier
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St. Johnsbury Dist., Mrs. Rev. H. W. Worthen,
West Concord, Vt.; for Springfield Dist., Mrs. Rev. A. M.
Wheeler, for St. Albans Dist., Mrs. Rev. A. L.
Cooper, St. Albans, Vt.

Cor. Sec. for Prov. Conf., Mrs. Rev. S. L.
Gracey, East Weymouth, Mass. Sec. for
Norwich Dist., Mrs. Rev. J. H. James, Staf-
ord Springs, Conn.; for New Bedford Dist.,
Mrs. Rev. W. Livesey, Weymouth, Mass.

Cor. Sec. for Maine Conf., Mrs. Rev. E. T.
Adams, Farmington, Me. Sec. for Portland
Dist., Mrs. George Cushman, Portland,
Me.; for Gardiner Dist., Miss A. C. Morse,
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B. Robinson, Kent's Hill, Me.

Cor. Sec. for East Maine Conf., Mrs. Rev. G.
R. Palmer, Orono, Me. Sec. for Bucksport
Dist., Mrs. Rev. T. J. Jewell, Orrington,
Me.; for Bangor Dist., Mrs. Rev. Cyrus
Stone, Bangor, Me.; for Rockland Dist.,
Mrs. Rev. J. O. Knowles, Rockland, Me.

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addressed so far as may be to the District and
Conference Secretaries as above given. If
ladies will preserve this list they will be bet-
ter able to comply with this request, and
thus obtain answers to their letters at an
earlier date.

L. H. DAGGETT, Rec. Secretary.

ren of the Methodist Union for 504 small
flags for the children of all the Methodist
Churches in this city for a grand demonstra-
tion on the Fourth of July. The proces-
sion was formed at Old Bethel Church, and
after marching through some of the prin-
cipal streets of the city, finally came into
Centenary Church, when Rev. Dr. Webster
gave a rousing Fourth of July oration, fol-
lowed by Bishop Haven in a strain of patri-
otism and religion. Could the donors of
the flags have seen the procession, led by a
stalwart man bearing the large flag presen-
ted by Brother Joseph Everdeen, of Chelsea,
I know it would have richly paid them for
their gifts. Please accept our thanks through
Christ Jesus the Lord. All these favors
serve to link our hearts together in one.

Yours, T. J. ABBOTT.

Charleston, S. C., July, 1874.

A late number of the *Charleston News*
and *Courier* gives an interesting account of
the laying of the corner-stone of the edifice
projected by the late Rev. T. Willard Lewis,
in that city, the "Wesley M. E. Church." Bishop
Haven delivered an address on the oc-
casion, followed by Dr. Webster. Rev. T. J.
Abbott read the preparatory service, Rev. J. A. S. Sparks led in prayer, and Rev. B. L. Roberts, the pastor, read the re-
sponses.

NOTES FROM THE CHURCHES.

Maine.

Bowdoin College. - The Commencement
of this venerable institution occurred last
week, with usual interest. The troubles of
last Spring, growing out of the military drill,
called together a large number of the friends
of the college. The trustees and overseers
were in full attendance, and in session more
than two days. The rebellion had subsided,
and all was quiet as if nothing of the kind
had occurred.

It was not easy to ascertain the cause of
the late rebellion - the most extensive ever
known in the history of the college. The
drill, as a method of physical culture, does
not seem to have been particularly objec-
tionable, and was probably rather a pretext
than the real cause of the discontent. The
artillery practice was not relished; and the
array of cannon upon the college campus gave
a military aspect to the college which many
of its friends did not approve. Vari-
ous circumstances conspired to give disat-
isfaction and stir up a spirit of rebellion,
which was evidently abetted by indiscreet
intermeddling from outside parties.

Some honest friends of the college are op-
posed to a military drill in any form, believ-
ing that it tends to foster a military spirit;
others are as strongly in favor of it. The
subject was fully discussed in the board, and
though there was some conflict of opinion,
yet there was, on the whole, a remarkable
degree of unanimity. The plan recommended
by the Faculty was adopted, with but
few dissenting votes. This plan makes it
optional to the students to take the drill or
the gymnasium, or both; but regular atten-
tion to one or the other is required.

The financial condition of the college was
more hopeful than had been feared. The
property of the college has not diminished
during the year. Yet the income is not
sufficient to meet its wants and carry on its
broad curriculum of studies. The generous
pledges made last year towards an endow-
ment of \$100,000 before the last commence-
ment, did not receive the prompt response
expected.

The Congregationalists of Maine have not
come to the help of the college with the en-
thusiasm the cause demands. If they suffer
this institution to pass from their hands by
default, it will be a mistake from which
they cannot easily recover. They are the cus-
todians of the religious character of the col-
lege, and have been so from the beginning.
There is no other religious denomination in
Maine in a condition to take their place, and
probably there is no desire on the part of the
most "liberal" of its friends to change the
denominational character of the institution.

Measures were taken to prosecute the efforts
to raise funds for a more adequate endow-
ment, and it is hoped that "Bowdoin Col-
lege," which has performed so noble a work
in the past, may rise above all its embarrass-
ments, and take its place among the strong-
est and most progressive colleges of Amer-
ica.

The class of 1825 proposes to celebrate
its semi-centennial anniversary next com-
mencement. In this class occur the names
of Henry W. Longfellow, Nathaniel Haw-
thorne, George B. Cheever, John S. Ab-
bott. Their fiftieth anniversary can hardly
fail to be an occasion of much interest.
Though its ranks have been thinned by
death, and its number swelled by new ones,
it has acquired a world-wide fame to give much
relat to their gathering at the next com-
mencement. ALUMNI.

Maine Items. - Things on the New Port-
land Circuit are brightening up. The class
meetings are increasing in attendance and
interest, and the Sabbath congregations are
increasing. A new appointment has been
added to the charge, which promises well.

The people of Skowhegan are agitating
the matter of establishing a woolen factory.
Mr. Linn, of Hartford, has offered to re-
move his woolen factory to S. H. If the
people will furnish him a suitable building,
they will probably will do. There is here
one of the best water powers in New En-
gland, which ought to be better improved.

A good religious interest is prevailing at
Sanderson's Corner, on the Fayette Circuit.
A new class of nineteen members has been
formed, and last Sabbath 12 were baptized,
among them a father and four daughters
and one granddaughter. The pastor, Rev.
J. P. Cole, is returned for the third year,
and is in labors abundant.

We learn that Rev. W. H. Foster, of Liv-
ermore Falls, and the preachers of other
denominations in that place, have been re-
cently holding meetings in the tents of the
river drivers on the Androscoggin, while en-
camped there. A timely work.

We have a good report from New Sharon
and Mercer Circuits. The newly appointed
pastors are "pushing things" for immediate
results. They are expecting the conversion
of sinners, and the enlargement of Zion's
borders. Success to them.

Three persons have been received to full
membership on Belgrade Circuit; the past
quarter. The charge is prospering; social
meetings increasing in interest and attend-
ance.

Mrs. Dummer, of Halliwell, has recently
given \$1000 to establish a scholarship for
poor and meritorious students. A noble
charity.

The governing boards of Bowdoin College,
and the recommendation of President
Chamberlain, have made "drill" optional,
the alternative with the students being
gymnasium exercise. The graduating class
has presented Major Sanger, instructor in
military science, an ice pinger and salver,
bearing the inscription, "Bowdoin College,
July 23, 1874. Presented to Major J. P. Sanger, by the class of '74."

There is a lady now living in Greene over
25 years old, who recently attended a "quilt-
ing" showing an expertness with the needle
which many younger ones might envy.
When 40 years of age she wore spectacles,

but of late years her sight has returned, so
that she can now see to thread a cambric
needle, or read the finest print without
difficulty. She lives alone, contented and
happy, and although an age when she is
hardly likely to depart this life at any mo-
ment, she prefers to dwell in seclusion, with
no other companionship than her own thoughts.

Rev. L. P. French, pastor of the Meth-
odist Church in Solon, is in great affliction at
the sudden death of his beloved wife, who
died in great peace a few weeks since.
Brother F. is left a widower for the second
time. He will share the sympathies of the
Church and the Conference. The Society
in Solon and Bingham is prospering. C.

Best Maine.

Monticello. - Rev. E. S. French is hard
at work. Already there have been received
into the Church, July 5th, a young man
of marked influence in the community re-
sident of his own accord, and said, "I want to be
a Christian; pray for me." The prospect is
truly encouraging.

Greenwood. - The meetings continue to be
interesting. On the 8th, one mother
walked near two miles, and carried her
baby, that she might hear preaching. Some
came four and five miles.

Linneus. - A full house of attentive lis-
teners, and a large Sunday school, with A.
Plummer, superintendent, attest the inter-
est of the people. On the 5th there were
over thirty carriages and several double
teams standing around the church door.
Surely, the Academy is the place for a
working man. "No other need apply."

Houlton Circuit embraces seven regular
appointments - one weekly and six fort-
nightly, beside some places for occasional
service.

East Maine Gossips. - Your cor-
respondent "T. T." tells us that Rev. M. C.
Beale fainted away in his pulpit in Orring-
ton. The Bishop read the brother out as
stationed at Portland. Let somebody rise to
explain.

The last few days of summer weather have
thawed us out; we had, really, no Spring.
May are at this writing just done planting.
The two best crops are ice and grass. We
had plenty of the first, and plenty of time to
gather it; and the second is coming on
finely.

Work has been commenced on the new
church at Rockport, and will be pushed on
as rapidly as possible. A good time at
Preachers' Meeting at Friendship.

The Rockland District camp ground is to
be fenced, and have a large addition of
seats to its auditorium. New avenues of
paths for family tents are to be laid out at
once. A few more sites for society tents can
be obtained. Better speak to Brother Ward-
well, as he comes around.

Can you make the alteration in the ini-
tials of the names of the ministers in Ma-
chias? They are B. B. Byron, D. D. Dodge,
A. A. Leighton, C. C. Long, and T. T. May.

It is with great sadness that we hear of
the continued illness of Rev. J. W. H. Crom-
well. Gifted, cultured, manly, he is a fine
example of the earnest minister and Chris-
tian gentleman. The Church can better
spare some of us. Let the Church pray for
his recovery.

Rockland is putting on metropolitan airs,
for it is the County seat. The people are
and the Government is building a granite
custom house. Besides, it boasts a first rate
daily, and is expecting two Bishops of the
Methodist Episcopal Church to visit it this
summer. This will doubtless compensate
our people just a little for their affliction at
the hand of a Bishop two months since.

Connecticut.

Jennett City. - This village, situated about
ten miles from the city of Norwich, Conn.,
contains a population of about 1500. Two
miles east of here is a small Church, under
the charge of Rev. James Tregaskis, ap-
pointed here at the last Conference, and
who, immediately after assuming his duties,
commenced active work in Jewett City, es-
tablishing preaching and Sabbath-school
services, to which the people responded with
great alacrity and earnestness, showing an
element of Methodism that no one supposed
existed here. The Ladies' Aid Society con-
nected with the organization have just held
a strawberry festival, which netted nearly
\$100. The meetings are held in the only
available hall in the place, which is so un-
suitable, as to space and ventilation, as to
deter many from attending service, although
all the meetings are fully attended. The
people seem determined that this new inter-
est, now so auspiciously commenced,
must continue, and are hoping and believing
that some means will be devised for the
erection of a Church edifice, where all can
be gathered in, and worship God under their
own vine and fig-tree. G. W. BRUCE.

New Hampshire.

Lake Winnepesaukee Camp Meeting. -
The interest taken in camp-meetings by the
Methodist people of New Hampshire has
been greatly heightened within a few years
past, and the Churches have gathered new
life and strength for earnest work during
the Fall and Winter months by attending
them.

Winnepesaukee Camp Ground is a new
enterprise, giving much promise of blessing
to the Churches, because it is centrally lo-
cated, and possesses the advantages of un-
rivaled attractions for people who love na-
ture. This will be the second year for a
camp-meeting on these grounds. The crowds
which gathered here last year at the open-
ing meeting indicate that the people are
charmed with the scenery. The lake is
spread out in front of the encampment,
dotted with beautiful islands, and far
in the distance rises the Ossipee mountains.
Two steamboats make frequent trips every
day from the Weir's Landing, stopping at
those favorite Summer resorts on the distant
shores of the lake, Centre Harbor, Wolfboro',
Alton Bay, &c. The Boston, Concord and
Montreal Railroad runs so close to the
grounds that there is no staging to reach
the circle of tents. Nine passenger trains
run daily, and every one of them stops at
the camp ground, which is also the railroad
station and steamboat landing.

The grove is very rough when pur-
chased, but this year the huge rocks have
been removed and the grounds graded. Ad-
ditional sittings have been erected, and a
handsome preachers' stand is going up in
place of the old one. The grove is large
enough, and the trees make a heavy shade
all through the grounds. A new two story
boarding house has been erected, which will
be conducted on a liberal basis for the ac-
commodation of the people attending the
meetings. The second floor is divided into
neat, commodious rooms, to let to persons
who do not care to dwell in tents.

The Churches on Concord District are
taking great interest in the meeting, and
development of the grounds. Since it is
easy of access by railroad and steamboat,
the Churches feel that they are left without
excuse if they do not avail themselves of
the privileges of this annual gathering.

Much credit is due Rev. S. G. Kellogg the

former Presiding Elder of Concord District,
for the selection of this beautiful grove. To
his tact and sagacity may be attributed much
of the success of the enterprise thus far.
Our friends in Boston, and all along the
seashore, will find this a favorite place of
retreat from salt water, treeless shores, and
level land. The mountain air, fresh water,
islands and hills covered with trees, and
green grass, all combine to make this a
choice temple of nature.

It is said by some ministers who have
preached here, that the lake lying imme-
diately back of the preachers' stand adds
very much to the acoustic properties of the
grounds. The audience, when seated and
facing the preacher, looks out on the lake,
while the congregational singing is almost
like to sing on an island, or by a company
on a large vessel out at sea. The music lit-
erally rolls across the waters, making a de-
lightful sensation for an appreciative hearer.

Nature has richly furnished these grounds
for their intended use. It only remains for
the Christian people who shall assemble on
the 17th of August, and in years to come, to
their God to save the people, and to
faithfully to win them, that we may see
even richer blessings than the lake, moun-
tains, woods, and all of nature that charms
us, in the conversion of souls and up-
building of believers on their most holy faith.

T. L. F.

Gleanings. - Rev. Lewis Malvern, pastor
of the Free Will Baptist Church of Bristol,
has gone to England for a two months' vaca-
tion.

Rev. James Laird, of Hollis, has been out
of health for several months, and his friends
fear he is never to be any better.

Seventy-five persons have within a few
months been added to the Congregational
Church of New Market, of which Rev. J. C.
White is pastor.

Rev. W. J. Tucker, the popular pastor of
Franklin Street Church, Manchester, has
lately received calls to large Churches in
New York City and Brookline, Mass., but
has decided to remain where he is. His
Church is too small, and a new and larger
one is being planned.

The Baptist Society of South Acworth is
being temporarily served by J. S. Small, of
Dartmouth College, member of the class of
'78.

A. B. Crawford, of the same class, reads
the service at the Episcopal Church of
Charlestown.

An interesting work of grace has for some
time been in progress in Goshen. Rev. E.
R. Wilkins, of Newport, has organized a
flourishing Methodist class here.

A ten days' meeting is to be held in Cole-
brook, by the Methodist Episcopal Church.
Rev. Truman Carter, pastor, commencing
July 25, and closing August 3. The
Bellingham Praying Band, of Chelsea, Mass.,
will be present. The meeting is to take
place in a large tent. The good cause is
steadily advancing in Colebrook. Mr. Car-
ter has recently baptized several persons
and received them into the Church. Both
congregation and Sabbath-school are con-
stantly increasing in numbers, and all de-
partments of Church work are prosperous.

The remodeled and enlarged Methodist
church of Lebanon was reopened July 5th.
Its seating capacity has been increased by
nearly 200, and its internal appearance is
much improved. Notwithstanding the en-
largement the demand for pews is still in
excess of the supply. An organ concert
had been given Friday evening, July 3d,
under the direction of E. W. Thompson,
esq., at which the house was crowded.
Sabbath A. M. five persons were baptized,
six received by prayer, and six by profession.
In the P. M. Rev. H. H. Jasper, D. D.,
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Vermont.

Vermont Items. - Rev. W. D. Malcom
presided the Vermont Conference in the
General Convention of Congregational
Churches, lately held at Northfield.

Rev. S. C. Vail and wife have met with an
unusually cordial reception at Fletcher and
Binghamham. As they are a new appoint-
ment, receiving a preacher from Concord
this year for the first time, these pleasant
relations between pastor and people argue
for the future. What is best of all, God
is reviving His work, and souls are
coming to Christ.

Rev. L. W. Hicks accepts a call to the
Congregational Church, Woodstock.

The Congregational Church in Sharon ex-
tends a call to Rev. H. C. Weston of North
Bennington.

Rev. D. F. Estes accepts the call of the
Baptist Church, Factory Point.

A new Baptist church was dedicated in
Fairhaven, June 24.

Temperance is a prominent subject in the
minds of the people of this as well as of other
States, and is becoming more and more so.
Our prohibitory law has never been repealed,
and has never been modified, except to make
more stringent. The moral sentiment of the
State demands its retention on the statute
book, but politicians here, as elsewhere,
are sometimes afraid to commit themselves.
The late Republican Convention, while
nominating a staunch prohibitionist for gov-
ernor, ignored the subject of temperance in
their resolutions. The Democratic Con-

THE SUNDAY SCHOOL.

Third Quarter.
Sunday, August 2.
Lesson V. Mark ii. 23-28; iii. 1-5.
BY REV. D. C. KNOWLES.
JESUS AND THE SABBATH.

23 And it came to pass, that he went through the corn-fields on the Sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

28 Therefore the Son of man is Lord also of the Sabbath.

1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the Sabbath-day; that they might accuse him.

3 And he said unto the man which had the withered hand, Stand forth.

4 And he said unto them, Is it lawful to do good on the Sabbath-days, or to evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto the man, Stretch forth thine hand.

And he stretched it out: and his hand was restored whole as the other.

This lesson teaches the divine purpose in instituting the Sabbath-day, and the true method of keeping it holy.

He went through the corn-fields on the Sabbath-day—not Indian corn, as this grain was unknown in Palestine, but fields of wheat or barley. This field was in Galilee, possibly near Capernaum. We are not told the purpose of the journey. It was esteemed by the Jews unlawful to travel more than one mile and three-quarters on the Sabbath; and as they did not accuse Jesus of breaking this regulation, we infer that the walk was very short. The whole tenor of the lesson suggests an errand of mercy to some suffering soul in this immediate vicinity; and in visiting this home of sorrow He and His disciples passed through a field of ripened grain. As they passed along His disciples took off the heads, rubbed out the kernels, and ate them. This was not an act of theft. It was in accordance with the divine law in Deuteronomy xxiii. 25. The practice is common to-day. Travellers frequently see the natives passing by wheat fields, seize the ears, rub out the ripened grain, and eat it, without any regard to ownership. That Jesus did not do this is proved by the accusation. His enemies would have arraigned Him in that case as a violator of the Sabbath. In accusing the disciples they endeavored to prove Him guilty of complicity with their offenses, and by this means destroy the faith of the people in His orthodoxy.

Behold, why do they on the Sabbath-day, etc. The conduct of the disciples was opposed to Jewish traditions, but not any express Scriptural command. The Mosaic law forbade any work on the Sabbath. In interpreting this law the Jews adopted the literal method, designating certain acts as lawful and others as unlawful. This led to a vast number of rules, designed to meet every conceivable case; it was the legal and literal method of interpretation, as opposed to the spiritual. According to this interpretation, plucking corn was work, and therefore a violation of the divine command. These Pharisees were spies, who dogged the steps of Jesus to secure His ruin. True to legal instincts, it does not seem to have occurred to them that the spirit of mercy, lurking in their hearts, was a deeper violation of the command than the mere act of plucking corn.

Have ye never read what David did, etc. David's conduct is set forth in 1 Samuel xvi. 1-7. This reference to David is a masterly stroke of wisdom. David was the pride of the Jews, and any act that could be covered by his conduct would put the Pharisees to silence. But this alone would not have satisfied our Lord, if it had been wrong. Christ uses this well known case of the violation of a ceremonial law to point a moral and teach a great truth. David had taken the show-bread out of the holy place in the Tabernacle, and had eaten it, when the Law expressly declared it holy, and not to be eaten but by a priest (Lev. xxiv. 5-9). David had not been condemned of sacrilege, because, being God's anointed, and distressed by his enemies, he was anointed; and eating the show-bread was therefore but an act of mercy to a suffering man. Here the great law of mercy supplanted the law of ceremony, or gave it a higher interpretation. Jesus defended the act of His disciples on the same ground. No work of mercy to man is a violation of the Sabbath, because the Sabbath was made for man. The Sabbath-day is an expedient, a product of divine benevolence; its highest end is man; and it is kept holy just in proportion as it is used for Him. But no partial view will meet the divine purpose. Man is more than muscle; man is intellect, heart, conscience. The holy keeping of the day implies a regard for the whole man—the soul, as well as the body. Any course of conduct that educates and develops man's entire nature is keeping holy the Sabbath-day; and conversely, any course of conduct that does not, is a desecration of the Sabbath. No definite rules are given of what shall or shall not be done, but this Christ-principle of mercy, enlarging human well being,

socially and individually, must settle the question of Sabbath observance.

Therefore the Son of man is Lord, etc. The Pharisees had asked Christ by what authority His disciples had done an unlawful thing. Jesus replies, The Sabbath was made for them; and I, the Son of Man, the head of humanity, am its superior; and if I am satisfied with their conduct, the Sabbath is not violated—a distinct claim of superiority to all ceremonial laws and sacred seasons. His benevolence has ordained one day in seven as sacred to man, as a moral and religious being; but He has claimed and exercised the right to alter the day in virtue of His Lordship. Jesus is Master of fire or water, or wind. He cannot abolish it any more than He can abolish His moral law, because it has its origin in His own benevolent and holy nature. But He can change it for wise and specific ends, just as He can alter or set aside natural law for higher purposes, as in miracles.

And He entered again into the synagogue—on the following Sabbath, Luke vi. 6. This miracle was not only performed on the Sabbath, but in the place set apart for religious worship. All places and times are none too sacred for deeds of love and mercy.

A withered hand—the right hand, Luke vi. 6. Evidently it was more than paralyzed; it was so far wasted and shriveled that its vitality was extinct. It was therefore incurable by any human act.

And they watched Him. Doubtless this whole scene was the result of a conspiracy. Since the events of the previous Sabbath they had been plotting to entrap Christ Himself in some violation of the day, and had brought this victim of disease into the synagogue that they might procure a direct act of violation in the presence of many witnesses. This supposition is confirmed by Christ's subsequent anger at their conduct. Murderous malice alone would have suggested such an unnatural conspiracy.

And He said unto them, Is it lawful, etc. Jesus read their purposes, and determined to confound them publicly, at the same time illustrating more fully the great law of mercy. Calling the unfortunate man before the assembly, he turned to these malicious schemers and asked them a question that utterly confounded them. It was an appeal to their moral instincts. Had they replied No, they would have done violence to every sentiment of mercy and right, the teachings of their Scriptures, and the common sense of the public; on the other hand, had they said Yes, they would have accused Him, if he healed the man, without arraying themselves against confessed righteousness.

In fact, they were outwitted by the superior sagacity of Jesus, and they wisely adopted the sinner's only alternative, to say not a word.

With anger—judicial wrath. The willfully impudent must bear the same awful look at the Judgment Day; it is holiness condemning sin. Anger for persistent sinfulness is as real an element in the feelings of Christ as love for righteousness; but it is always anger mingled with grief, and not that vengeful indignation that too often is displayed by an imperfect Christianity. Grief and anger are the expression of perfect love and perfect holiness.

Stretch forth thine hand—a strange command to such a hand. How could such an act bring back life? What virtue in reaching out a withered hand to another? But he obeyed, and it was made whole as the other. He obeyed in the face of the scorn of social respectability. Nothing but the strongest faith in Jesus prompted this implicit obedience. These miracles of healing performed on the disabled, are emblematic of the cure of spiritual maladies. As, in this case, the healing followed human effort powerless in itself to effect any good, so, in the cure of souls, faith and obedience must precede the exercise of regenerating grace. The Pharisees, enraged beyond measure at their enforced silence in the presence of the people, wounded in pride, and blazing with murderous hate, went forth at once to consult for Christ's destruction. Sabbath desecration was only the pretext for their wrath. Little did they care for the sanctity of the Sabbath, as their subsequent conduct proved—Matthew xxvii. 62-66.

ZION'S HERALD QUESTIONS.

Berean Lesson Series, August 2.
From the Notes.

- 1 Of what does this lesson treat?
- 2 What is meant by "cornfields"?
- 3 Why did the disciples eat grain?
- 4 Was this theft? Why not?
- 5 How far did they travel?
- 6 What reason for thinking that Jesus did not eat also?
- 7 Why did the Pharisees object?
- 8 How did they know what the disciples had done?
- 9 What does this show about their feelings?
- 10 What did David once do?
- 11 Why was it not wrong?
- 12 Who ordained the Sabbath?
- 13 What for?
- 14 How is it kept holy?
- 15 What authority has Christ over it?
- 16 What does this prove about His person?
- 17 When was the withered hand healed?
- 18 Where?
- 19 How, probably, did he come to be there?
- 20 How did Jesus confound the Pharisees?

21 What were His feelings toward them?

22 Wherein did the man healed show any faith?

23 What did the Pharisees do?

24 What proves they cared little for the Sabbath?

The Family.

BEAUTIFUL HANDS.
BY C. J. LOOMIS.

Dimpled and soft, and tiny and white, And shapely, the hands I beheld to-night, Fluttering over piano keys

Like little flitting with summer breeze; Clashed by ethereal young gallants In the change of the undulating dance; Over them passionate vows were said

When the midnight and morning hours were wed; Dear little morsel of a hand, Potent as witches' magic wand!

Fair, cunning fingers, dainty as snow, How to ensnare right well ye know; How to be graceful and busy too, With a charming air of "nothing to do!"

Idle as lovely, aimless as fair, Verily ye are a pretty pair! Hands that were given to cheer and bless, Folded in marble's uselessness; Yet Canova marble's purity Scarce in its snow can rival these!

Brown and bony, and wrinkled and thin, No fairy softness nor satin-smooth skin—Such are another pair I know, Warmly welcomed wherever they go, Bearing sweet bounty to poverty's door, Full of aims deeds for the sick and poor; On the brow that is wearied overmuch, Tender and motherly found, their touch Falls with a gentle and restful calm, Grateful as incense, healing as balm.

Faithful, unwearied, and cheerily too, Doing with might what they find to do—Often a thankless and toilsome lot, Unacknowledged and quite forgot; Kind and patient, and diligent still, Always through goodly report or ill; These are the hands, all calloused and brown, That empty and useless never hang down, Ah, where the vigilant Master stands, Which will be reckoned as beautiful hands?

THE YOUNG STRAWBERRY MERCHANT.

BY ELEANOR LEIGH.

"Strawberries! strawberries! Only fifteen cents a quart here, sound and fresh. Strawberries! Here's fine strawberries!"

"I declare, I'm tired to death hearing those hawkers. From morning until night, every few moments, your ears are annoyed with their cries," said my aunt, who was paying me a visit this summer, and who, unused to the noises and bustle of our city, frequently lost her temper when she was disturbed in her after-dinner nap by the loud cries of the fruit and vegetable vendors.

"If they were only worth buying, now, why, I would not seem quite so bad!" continued she. "But such miserable little sour things as they are—sometimes half-decayed, too. Why, I don't believe I would eat half a dozen if one of them are foreigners should make me a present of a box."

And the old lady pulled at her purple capstrings, and turned a profile of ebony indifference toward the driver of one of the despised fruit wagons, just passing by the house.

"O, yes, you would, aunt," said a laughing, mischievous voice, just at her elbow. "Come, now, try if my berries are not splendid. Upon a country boy's honor, they were picked this morning before six o'clock, and—"

"For pity sake, where did you drop from, young man?" said Aunt Bethiah, interrupting him. "I didn't see any body there a minute ago, while I was talking. How did you hear what I said?"

"O, I was sitting on the steps here, waiting for the farmer and his team to come along, and overheard your remark; and as I knew that our strawberries were all sweet and sound and fresh, I ventured to offer you a taste," he concluded, with a roguish sparkle in his handsome dark eyes, and still holding up to view a box of the finest berries I had seen this season.

"And make me eat my own words, too, if you could, eh, you young scamp?" said the old lady, smiling over her gold-bowed spectacles. "But you won't succeed. I believe, though, I did say, 'if one of them foreigners offered me any, I'd not!' she added, turning to me (I bowed in the affirmative).

"Yes, you did; and I'm no Irish nor Dutchman, niz; I am simply Harry Weston, and I live with my good friend, Farmer Haywood, at Belmont. So you see you are free to buy me out, if you like. But what is the matter?" he echoed after me, as I sprang forward in alarm, for my aunt Bethiah's face was suddenly as pale as marble, and the strange look she turned upon the lad frightened one who could not understand her agitation. Directly she said, in a voice which trembled with emotion,—

"Boy, is that your real name? Is that man an uncle of yours? Will you please tell me all you know about yourself?"

"Certainly I will, ma'am; but it will be little. I have lived with Farmer Haywood since I was two months old. He was formerly a sailor, and first mate to the good ship 'Emeline,' that sailed from the West Indies for New York in the year 1860. My mother, who had then recently buried my father, was returning to America with me, her only child; but before she reached New York she sickened and died of the same disease that had taken away my father. There were very few female passengers on board the Emeline, and none of them seemed able or willing to take charge of a lone, helpless infant like myself, after the ship had reached its port; and no doubt exists but that I should have been sent to the Orphan

Asylum for infants in New York, if Mr. Haywood, who was without children, had not adopted me, and brought me on to Boston as a present to his good wife, who gladly accepted me, and has bestowed upon me a mother's love and care from that time until this.

"He very soon afterward abandoned his seafaring life, and took to farming, and now has one of the finest fruit and vegetable farms around the city of Boston. But he has nearly turned the corner of this street, ma'am, and is looking around for me, I see, so I'll bid you good-day, ma'am, if you won't buy a box?"

"Yes, yes," said aunt. "Take two boxes, Amy; I'll pay for them. But stop, boy; don't be in a hurry. I must ask you a few more questions. Did your mother leave no letters, or cards of address to her friends, or her husband's friends, here in America?"

"Yes, here; there was a letter which she gave Mr. Haywood, just before she died, which spoke of a sister of her's, Bethiah Applegate, I think the name was; but there was no further address of place, country, street, or anything by which we could gain a clue to my aunt, for such she must be if she is living. So, after advertising in all the daily and weekly newspapers, far and near, for a month, without success, she made me up, and adopted me for his own son, and has clothed and educated and treated me so far as generously and well as I were his own."

"But hereafter you will make your home with me," said Aunt Bethiah, wiping her streaming eyes. "Boy, I am Bethiah Applegate, and your dear mother's sister. Come into the house, Harry." I ran to let my little long lost cousin in, for such indeed he was, and it made the tears start to my eyes to see the way Aunt hugged and kissed the dear little fellow, who returned her caresses bashfully, but affectionately, and begged her to tell him all she could of his mother.

Meanwhile the farmer had disposed of nearly his entire stock of berries, and beginning now to feel a little astonished at his adopted son's absence, had turned his horse around to come back and look for them, when Harry, accompanied by his new found aunt, met the good man. He could scarcely believe it to be possible that Harry had stumbled upon his relative in such a way, and was far from being pleased at the idea of being separated from the boy whom he had taken in and cared for so nobly. But Aunt finally agreed that Harry should spend half of his time at his kind friend's, but she wished him to make his permanent home with her, as was perfectly natural.

"To think of you calling me Aunt, too, you handsome little rogue, before you or I ever dreamed that you were my nephew! But there! I always did hear that this stranger than fiction, and I'm sure I've cause to believe so now," repeated the dear old lady again, and again in her joy that afternoon.

"There goes a strawberry man. He don't plague me one particle now, though," she said, smiling affectionately at Harry, who sat at her feet, winding a skein of blue yarn for her.

THE BABY GARDENER.

(From the Methodist.)

The garden was coming on beautifully; the peas were in blossom; the lettuce was a lovely bed of pale green leaves; radishes, beets and asparagus were lifting their heads to get a fair peep at the world; and the onions—a choice variety—were sending up their slender stalks of delicate green.

Baby followed Uncle Eddy about, day after day, and never grew tired of watching his operations, and doing all in his little power to help him along. But this morning Uncle Eddy had gone to the bank; the nurse-girl thought Baby was in grandma's room, and went off contentedly to put some of his dainty white dresses in wearing order, and Baby walked serenely out of the open door, down toward the sunny garden.

On the way he came upon a bed of treasures which almost took his breath away. Beautiful feathers lay scattered about on the green grass. Perhaps some of the fowls had been pulling each other's hair; no matter. Baby found them very pretty, and picking them up carefully he trotted on, carrying his treasures in one chubby hand.

When he came to the flower-beds he stopped, and looked first at the blossoms, then at the feathers; maybe he remembered how often he had been told not to touch the flowers; maybe he was satisfied with his riches. Who knows? At all events, he went on until he came to the line of green spires which marked the onion-bed. Then he stopped and thought.

The feathers were a hundred times prettier than the onions. Why should not they be growing there instead of those green things that all looked exactly alike? No doubt there was a little struggle at the thought of giving up his pretty feathers; but babies are generous, and do not calculate consequences; so, stooping down, he grasped the slender stalk, and the small white bulb readily gave way, leaving the most beautiful hole in which to plant a feather. It looked so pretty when it was standing up in the ground, that Baby was delighted; so he went on with his work, until the whole row was completed.

Then the baby-feet trotted off to the chip-yard, and the apron was soon filled with saw-dust, a handful of which was placed carefully about each feather.

Baby's work was done, and with a sigh of satisfaction he ran to meet grandma, who had just caught a flutter of a white dress in the garden walk, saying, as he ran:

"Here's happy Baby, Grandma."

Happy Baby, indeed! He had just been about his lawful business. We, blind elders, may call it mischief, but that is because we know no better. It is the baby's mission to pull up the rank roots that we tend so carefully, and plant in their places pretty, graceful nothings, which, nevertheless, bear the sweet flowers of faith and hope.

HYMNS.

Amicus favors an Ecumenical Methodist Hymn-book. That may do when we get an Ecumenical Methodist Conference—which we favor. We may say something about that Hymn-book question some of these times. He is opposed to the alteration of hymns. We have written much against it, and yet we have been obliged to do a little altering for our books—always reluctantly, and for imperative reasons. He thinks John Wesley did not improve the hymns of Dr. Watts which he altered. We think our friend must have forgotten some cases—e. g., Watts wrote (Lyric Poems), having his eye, we suppose, upon Adonis and Venus:—

He died! the heavenly Lover died! The things strike a doleful sound On my poor heart-strings; deep he lies In the cold caverns of the ground! A sudden trembling shakes the ground; Come, saints, and drop a tear or two! For him who groined beneath your loads.

Wesley altered it thus:— He died! the Friend of sinners died! Lo! Salem's daughters wept around; A solemn darkness veils the skies; Jesus, the man, should lead the song; Come, saints, and drop a tear or two! For him who groined beneath your loads.

Is not that an improvement? Watts wrote (Lyric Poems, Ps. cxlviii):— Praise ye the Lord with joyful tongue, Ye powers that guard His throne; Jesus, the man, should lead the song, The God inspire the choir.

Gabriel, and all the immortal choir That fill the realms above, Sing, for He formed you of His fire, And feeds you with His love.

Wesley condensed these two objectionable stanzas into one matchless stanza, thus:— Praise ye the Lord, ye immortal choir, That fill the world above; Praise Him who formed you of His fire, And feeds you with His love.

Watts wrote (Lyric Poems):— The lowest step above Thy seat Rises too high for Gabriel's feet; In vain the tall angelic tries To reach Thine height with wondering eyes. Thy dazzling beauties, whilst he sings He hides his face behind his wings; And ranks of shining cherubs around Fall worshipping, and spread the ground.

Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:— Thee while the first archangel sings He hides his face behind his wings; And ranks of shining cherubs around Fall worshipping and spread the ground.

All the world endorses Wesley's condensing of the first two stanzas of Watts' Hundredth Psalm into that matchless stanza:— Before Jehovah's awful throne.

We could specify a score of instances in which Wesley improved the hymns of Watts by a judicious, masterly touch—but we have not space. It is due to say that, in like manner, he improved many of his brother's hymns. John Wesley was a good poet himself, and a critic of exquisite taste.—Nashville Advertiser.

FULL CONSECRATION.

"The consecration of God upon his head."—NUM. vi. 7.

Full Consecration! Eye hath not beheld, Ear hath not heard, nor heart of man conceived, All the deep gladness in those words enfolded, Their blessing who, not seeing, have believed.

Full Consecration! Heart and spirit yielded In the new rest of resurrection life, Within the secret of God's presence shielded From care in service, and from harm of strife.

Full Consecration! Confident surrender Of starting will, of plan unowned by Him; Conscious enclenchment by love too tender With needless cloud the pilgrim path to dim.

Full Consecration! Every day revealing Fresh visions of the land to be explored, Once hidden melodies upon us stealing, Clear whispers of the secret of the Lord.

Full Consecration! Whither, Lord, Thou call; The true, glad watchword of our hearts Thou knowest— "All, all for Christ, and Christ our all in all."

Full Consecration! Our own life's brief story No wasted essence, no unwoven thread, But with the Church's commonwealth of glory Linked to the glory of her risen Head.

Full Consecration! Is the first love over— A tender memory of a sacred past? No; rather day by day our hearts discover Depths deeper into perfect love at last.

Full Consecration! Binding to the altar The free heart's offering of life and will, For pain, for conflict shall our spirits falter? Take Thou Thy way, our God, and keep us still!

Full Consecration! Let us go forth bravely, His cross-bearers who lived for us and died, Taking grief calmly, making conquests gravely, With the sweet quiet of the satisfied.

Thine, Lord, forever! Keep us, we implore Thee, Yielded to Thee as risen from the dead, Each in his priestly white to walk before Thee.

Thy consecration ever on his head, The Author of "I must keep the Chimes Going."

THE OLD DOG.

"It is better to have the good than the ill will of a dog."

Many years ago I was visiting at the house of a relative in the country. The railroad connecting Baltimore and Philadelphia passed through the place, and some of the trains would stop at the kitchen-garden gate long enough for passengers to alight. We were all sound sleepers, and were seldom disturbed by the rumble of passing cars or the whistle of the locomotive.

Upon coming down to breakfast one morning, we were considerably surprised to find that a visitor—the father of my host—had arrived during the night. In answer to inquiries as to how he had managed to gain admittance to the house without the knowledge of its inmates, he replied:—

"I rang the bell and struck the knocker; and, when these failed to arouse any of the household, I climbed upon the roof of the back piazza, and tried the windows until I came across one which was not fastened. Fortunately, this belonged to an unoccupied bedroom, where I slept comfortably for the remainder of the night."

"But where were the new dogs?" inquired our host. "You were a stranger to them; and, knowing what fierce fellows they are, I should think they would have torn you to pieces, rather than have allowed you to enter the house in that way."

"I suppose they would," the old gentleman answered, "if it had not been for old Dash. The dogs came growling toward me as soon as I appeared in the gateway, and I held back, afraid to venture nearer, until I remembered Dash, the old setter, who, I hoped, might still be living, and able to hear me. I called, 'Dash! Dash!' quickly, and at the top of my voice. He came forward from his kennel as fast as the infirmity of age would permit, gave me a hearty welcome, introduced me to the new dogs, and explained to them that all was right, I suppose; for they not only allowed me to pass, but escorted me to the piazza, and quietly watched until I was safely through the window."

So, you see that the good will of a supernatant dog, who seemed to have outlived his usefulness, proved of great service to this gentleman. It is well worth while to make friends even of the lowly.—Sunday School Advocate.

"NOW I LAY ME."

"Mother, may I lay me down to sleep?" said little Jenny one day, though the sun had not reached "the noon mark" on the window-sill.

"We are all very early risers, ma'am," said Jenny's mother, turning to me; "and our little girl so steadily trudges around, and helps to take care of baby when mother is busy, that she always has to take a nap before dinner, so as to be bright when father comes home from the farm-lands."

"Yes, Jenny, come and let mother loosen your frock; and you will find the light wrapper on your bed-post."

And mother unbuttoned the neat calico dress, which Jenny slipped off over her head, and taking it up carefully, hung it on the low bed-post from which she had taken the light wrapper, or "sleepy gown," as Jenny calls it, which mother keeps for her to take her naps in. She then took off her little shoes, and kissing her mother, knelt down right beside her bed, and said very reverently, "now I lay me"—those simple lines which have been uttered by so many lips before the weary form has been stretched upon its bed to rest.

"Why, Jenny," said I, as she laid herself on the bed, "my little ones only say 'now I lay me' when they go to bed at night."

"Don't they take naps like me when they are tired, ma'am?" said Jenny.

"Oh! yes, my dear! Little Lucy always takes a nap before dinner."

"Well, ma'am, I always want the Lord 'my soul to keep' whenever I lay me down to sleep—always."

"It is a notion of her own, ma'am," said Jenny's mother; "and I think a right and good notion. Whenever she lies down to sleep she always says this little verse, day or night; and father and I think they need the Lord to watch over them through daylight as well as in the darkness of night."—Youth's Companion.

THE COSTUMES OF SOLOMON'S DAY AND OURS.

The styles of dress and ornaments of the Hebrew ladies of the present day—and in fact the prevailing toilet of all ladies—is much the same as during the time of Solomon. With all the changes and variations of centuries, the gradation of chignons and crinolines, we now find much of the simple grace and easy symmetry of ancient Greece.

The Scriptures narrate a great many things about the style of dress worn in the time of Solomon; and in the law of Moses several directions are given concerning garments worn by the Israelites. In the book of Judges the girls of that period are described by Deborah as "a prey of divers colors of needle work," while Samuel says, "their clothing is of silk and purple." In the frequent intercourse between the Jewish and other nations, the ladies, tired of their simplicity, sought the fashions of the clever Egyptians, the elegant Phœnicians and the luxurious Persians. Even patient Job became impatient at the dresses, and Isaiah denounces "the women of the period," living for nothing but dress and flirtation, with one desire to "see and be seen." The tunics, worn by the ladies in the time of Solomon, was much like the polonaise of to-day, and the bells with fancy clasps now worn are about the same as the leather girdles and silver buckles worn of old.

We also find recorded that trains were worn to dresses, and that camel-hair shawls were common. Embroidered mantles, fastened with golden pins, are also spoken of. The hair was also oiled, dyed, and put in coils; little curls were let hang over the foreheads, and, strange to say, the girls of Solomon's time, it is stated, used paint. Veils were worn, and sandals were made of blue and violet colored leather, with fancy latches. Solomon, as is related, said to Shulamite, "how beautiful are thy feet with shoes, O prince's daughter!" Hair nets were worn, and earrings of all forms and much value were very common. Bracelets on the right arm, strings of pearl and heavy gold chains around the neck, rings on the fingers, and other ornaments, were all worn by the ancient Hebrew ladies.—Selected.

DON'T THROW STONES.

Boys, don't throw stones. I have looked at it from every side, and it is a dangerous business. Nine times out of ten the spirit that whispers to boys to throw stones, and prompts them to do it, is an idle, mischievous, careless, wicked spirit. It says, every time it sees a stone in Charlie's path, without giving him time to think what may come of it, "now, just see how far, or how straight, or how high you can throw it." Away it goes, and "O, just my luck!"—a window is broken.

I was once in a beautiful new church. The sexton came down from the gallery, shaking his head and gritting his teeth. He had a little stone in his hand. "I wish I had the boy who threw that," said he. "I'd jerk him out of his boots!" I could scarcely blame him for being so rough, as he pointed up to one of the windows that had a hole in it where the stone came through. I wondered how the boy who threw it felt when he heard it crash. I have no doubt that he looked first this way and then that, and then ran like a coward.

I pity the boy that finds amusement in throwing stones at birds or their nests, or among a herd of cows or a flock of geese. It's every time the old story over again, of the frogs who said to the boys, "that may be fun to you, but it's death to us."

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